

Christian Herald

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DOWN TO EARTH

Students describe the atmosphere on the campus of Bob Jones University as "heavenly," but there is nothing "out of this world" about it.

The emphasis at Bob Jones University is on the spiritual, but there is nothing vague and abstract about the philosophy of this institution.

Its purpose is the training of Christian leaders who know how to live in the midst of a complex and befuddled world.

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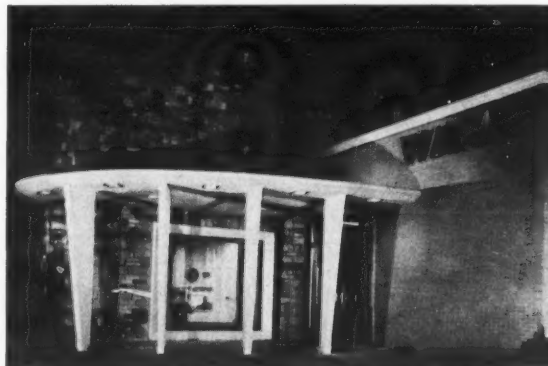
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HOW TO BE A BETTER PROTESTANT

- What Protestants should know about Roman Catholics
- How Protestants differ from Roman Catholics — and why

PRIMER on ROMAN CATHOLICISM for PROTESTANTS

by STANLEY I. STUBER Author of "How We Got Our Denominations"

Clear answers to questions like these —

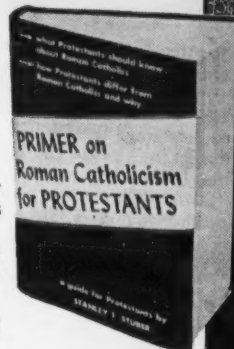
- Why can't Roman Catholics attend Protestant church services?
- When isn't the Pope "infallible"?
- Can the Pope excommunicate Protestants?
- Do Roman Catholics believe in full religious liberty in countries where they are in the majority?
- Can the Pope nullify a marriage?
- Why do Roman Catholics believe that Mary, like Christ, was immaculately conceived?
- and hundreds more...

HERE IS THE TRUTH about Roman Catholics — what they believe, how they practice their faith, how their church is organized, and *how* and *why* Protestants differ from them.

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Each chapter first explains Roman Catholic dogma about basic points like papal and priestly powers, the Bible, veneration of Mary, marriage, purgatory, indulgences, confessional, Vatican State, etc. Each chapter then includes a full review of the Protestant position on each topic. More than 100 Protestant and Roman Catholic scholars checked their respective sections for accuracy.

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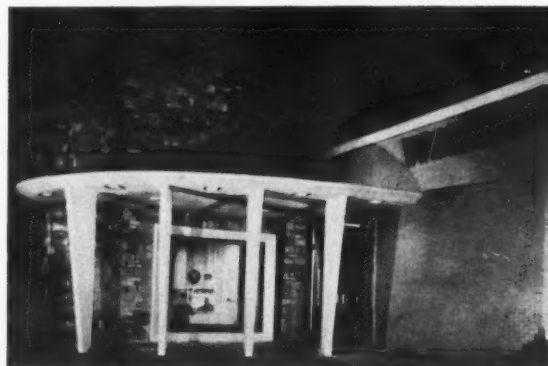
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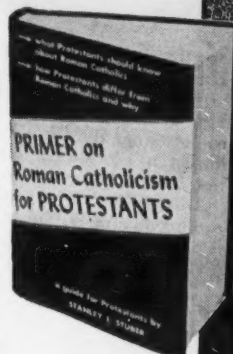
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All in the Family

Motoring is the avid hobby of Ruth C. Ikerman (*May Baskets for Remembrance*, p. 19) and husband Larry. In the midst of their latest tour—a coals-to-Newcastle expedition from their home in Mentone, California, to Florida and back—they took to the ocean. Herewith they cross the gangplank to Cuba. Happens the vessel is none other than S. S. *Silverstar*, ship-designate for CHRISTIAN HERALD's projected Holy Land Tour of 1954. While in Florida they visited Memorial Home Community where Ruth tried on a red camellia for size, and added to her writer's collection of bright memories.



Brilliant and brave was Thomas Sugrue. Almost totally immobilized physically, he was forever mentally and spiritually free. Readers will recall his series of a year ago, "A Catholic Layman Speaks His Mind." His last article before his untimely death was *A Little Piece of Light* (p. 25). Intensely personal, it nevertheless holds meaning and inspiration for all.

Evidence of the kind of home fathered by DeWitt Reddick is proffered by 11-year-old son Bryan who astonished his parents and sister Alicia by announcing that he was "saving his money to buy



classics with half of it." The other half—to church. That Pop, professor of journalism at the U. of Texas, not only talks a good story but writes one too, is witnessed by *Modern-Day Monk* (p. 6).

In June there's the lilt of a wedding in which a whole church, not to mention the church steeple, played a happy part . . . A brisk profile of an extraordinary *Golden-Rule Governor* (read it and see who he is) . . . The useful piece, *Have Fun Earning That Extra Dollar!* . . . A sermon you'll read with a knowing nod of the head and then pass on to young June friends, *How to Make Marriage Work* . . . and much, much more!

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A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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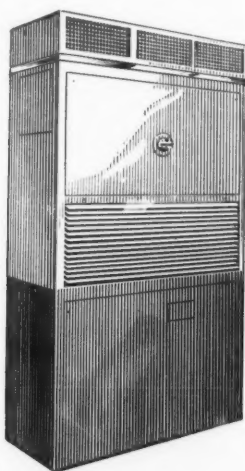


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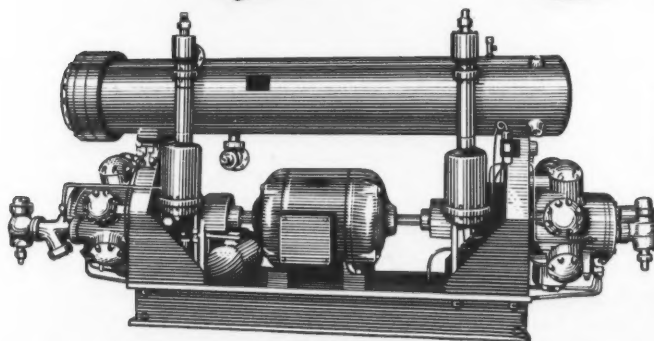
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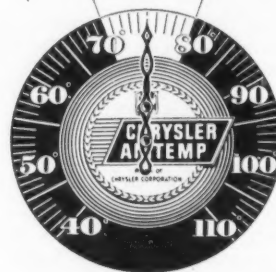
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PENNSYLVANIA

L. W.

I hope that you will read carefully the lead article in the March issue of CHRISTIAN HERALD, which deals specifically with the false charge that the new version denies the virgin birth, the deity of Christ, etc., etc. Personally I prefer for my own reading the King James version. I have the other versions and they are helpful for my careful study, but the King James is still "the joy of my heart for the feasting of my mind." However, the charge that the new version is the work of unbelieving scholars is untrue. Indeed some of the most conservative scholars of the Protestant faith were on that committee. We forget that the early translators, including the translators of the King James version, were not only criticized, but some were burned at the stake.

Lighted Crosses

● *Do you not think it a fine idea to use the lighted cross during the Easter season, just as we use the Christmas tree during the holiday season? I place a lighted cross in my window and it has been widely and favorably commented upon.*

ILL.

L. E.

A splendid idea. I have keen delight in passing it on to readers. This could become another national—and indeed world—tradition.

Methodist "Circuit Riders"

● *I have just read about a Methodist group of laymen called "Circuit Riders," who have started a movement to combat Communism in the Methodist Church. They say that this evil basks under the benevolent cloak of the Social Gospel. What do you think of this?*

NEW YORK

C. H.

Certainly laymen have the right to organize in every Protestant church with which I am familiar. Personally

I am not acquainted with this particular group. For years there has been a "Social Action" group in the Methodist Church that has become increasingly the subject of debate among Methodists. No doubt the "Circuit Riders" is an answer to this earlier organization.

Clothing for Korea

● *Our Woman's Aid Society has sent several boxes of clothing to Korea. We now hear that more clothing than could be used has already been sent to Korea. Is this true?*

NEW JERSEY

(Mrs.) H. C.

No. There are still vast, unsupplied needs for clothing in Korea. Make your gifts and shipments through reputable agencies—preferably your own church.

Southern Baptists

● *Why do you ever speak in CHRISTIAN HERALD of "The Southern Baptist Church"? It doesn't exist. There are Southern Baptist Churches which unite to make up the Southern Baptist Convention. Am I correct?*

You are. I used popular nomenclature. Baptist churches are completely congregational in government. Actually each church is, in a sense, a "denomination."

Christ's Brothers and Sisters

● *In Matt. 13:55 and 56; also in Mark 6:3, Christ's brothers and sisters are referred to. Are these brothers and sisters the sons and daughters of Mary and Joseph?*

KANSAS

N. H. J.

Yes, definitely. These brothers and sisters of Jesus were the sons and daughters of Mary and Joseph. This is our Protestant position.

God Hears Us All

● *Does God listen to all who pray—even those who do not belong to a Christian church?*

OHIO

(Mrs.) H. B. M.

I know that many people who belong to no church pray. It is my firm belief that God hears those who call upon him. I once heard a distinguished

English clergymen say that God's attitude toward men and women is never conditioned upon their attitude toward Him. What He is able to do for them, of course, depends upon their attitude presently, but He loves the individual who seeks to please Him, as this clergyman said, "with a love that makes Him glad, while He loves those who disregard Him with a love that makes Him sad." As to salvation: "For God so loved the world that He gave His only begotten son, that whosoever believeth in Him shall not perish but have everlasting life" (John 3:16).

Franklin D. Roosevelt

● *A man preaching in our town, announced as an ex-Communist, stated that President Roosevelt committed suicide. Are there facts supporting this statement?*

COLORADO

F. M.

The man to whom you refer may think that President Roosevelt committed suicide, but there are no facts to support the thought. He is not justified in making the public statement.

John Dewey

● *In the "Christian Education" magazine recently there appeared a tribute to the distinguished philosopher John Dewey, written by William E. Kerstetter. In this tribute Mr. Kerstetter writes as follows: "Despite his negative influences, therefore, and for this great contribution, we confess, with Robert Ulich, that 'no expression of gratitude extended to Dewey can be exaggerated.'" Isn't this a contradiction?*

PENNSYLVANIA

D. P.

I think so.

The National Council

● *I have been reading literature and I have made a personal study of the facts, as I find them, and I have come to the conclusion that the Federal Council of Churches follows a course which is detrimental to America and, to say the least, has "left wing" tendencies. Have you changed your previously expressed opinion of the Council?*

CALIFORNIA

Mrs. G. G.

No, I have not changed my position in regard to the Federal Council of Churches, now a part of the National Council of Churches. If there are subversives in the National Council or in any of its related agencies, they are there because, first of all, they are in the churches themselves. The Council is officially the representative of the churches. Certainly I do not agree with all pronouncements of the Council, nor with the viewpoints of all individuals who are active in the Council. But I do believe in the Council, itself.

In God We Trust

...do we or don't we?

DOES IT MEAN ANYTHING . . . or doesn't it?

Would another phrase do just as well? Our nation's founders didn't think so!

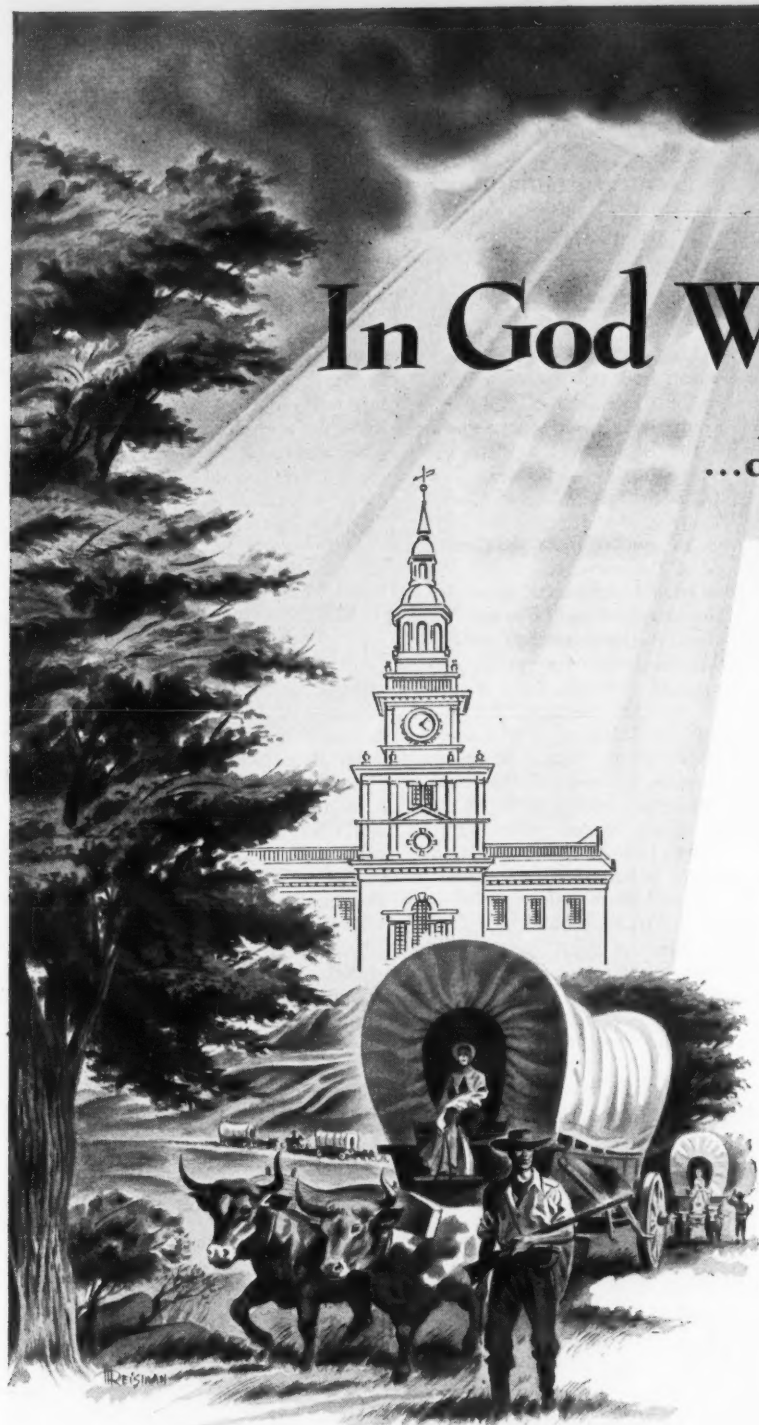
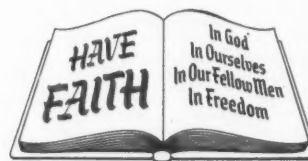
The men who signed the Constitution . . . the men — and women — who braved the prairie and the mountain to pioneer our land . . . they didn't think so.

But what about us? Does this motto on the coin in our pocket guide us . . . inspire us . . . strengthen us? Or have we forgotten the power of the faith expressed in these words?

If our country's future is uncertain . . . if we are worried about tomorrow . . . then perhaps the time has come to put aside small things and turn once more to the faiths which made our nation great.

Our country's great leaders down through the years have shared a sure belief in God . . . in themselves . . . in their fellow men . . . and in freedom! In crisis and in peace they have placed their faith in God's wisdom . . . and in their own ability to work out their problems . . . and in the great justice of a free people.

Let us do the same today. For these faiths will renew our strength.



Number Three of a Series

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Modern-Day Monk

A reverent craftsman with an eye for beauty and a rare supply of patience is recapturing a centuries-old art

By DE WITT REDDICK

IF YOU should visit a rare books collection in a few outstanding libraries in the United States, you would have the opportunity of seeing one or more of the Bibles which were prepared before the days of printing. They are things of beauty. Carefully hand-lettered, they are illuminated with drawings in colored inks that reflect the spirit of the message.

It was such a sight that, years ago, stirred the imagination of Francis Randolph Moerke. Hand-lettered and illuminated manuscripts were products of past centuries, he was told; modern man has not the patience for such tasks. But Mr. Moerke was a craftsman. He loved to create designs in ink and color. He enjoyed the careful making of letters with a lettering pen. And so, about fifteen years ago, a dream began to form in his mind: why not prepare a hand-lettered Bible?

The idea flowered slowly through the years as Mr. Moerke experimented with one kind of page and then another. Only a few years ago the design took shape. Since then he has devoted his spare hours lovingly to the task.

Already he has finished lettering

the text for the four Gospels—his starting unit. This text occupies 192 hand-lettered pages. After completing the lettering of the unit, he began the illumination of each page. He has now completed the illustrations, designs, and coloring for all of Mark and nearly all of Matthew.

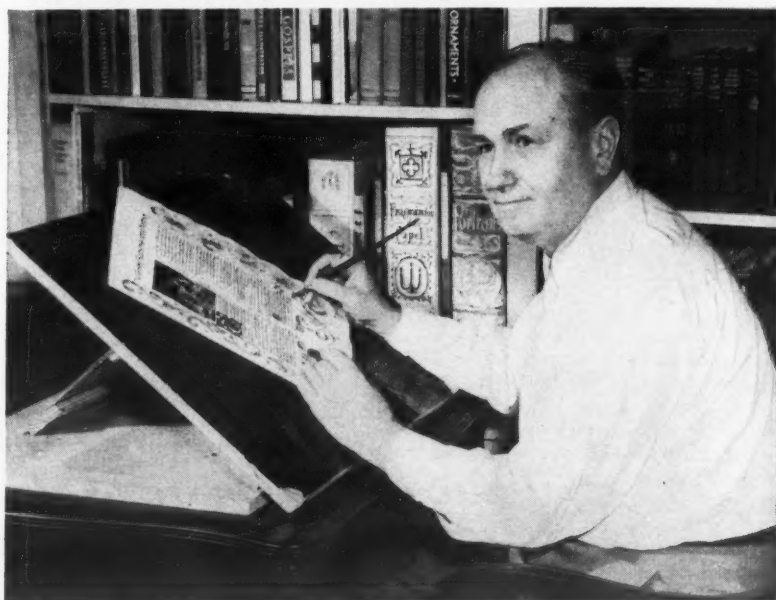
"I believe I can complete the New Testament within a few years," he explains. "Then I will begin on the Old Testament. To do the whole job will take about fifteen more years."

Francis Moerke is an advertising man by profession. For many years he was advertising manager of a daily newspaper. At present he is associated with an engraving company. He has specialized in a study of the graphic arts, and is an authority on the history and evolution of printing and type design.

His wife shares his enthusiasm for creative hobbies. Walk into their home almost any evening, and they will be glad to drop everything to talk art and design. He has presented friends with striking chess sets which he has designed and carved, holding onto a few

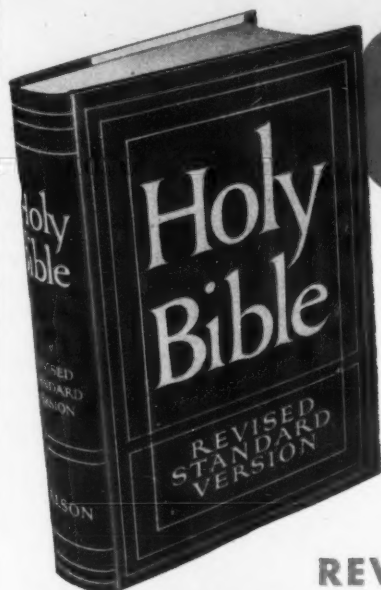
(Continued on page 57)

Francis Moerke carefully illuminates each page of his hand-lettered Gospels.



FREE!

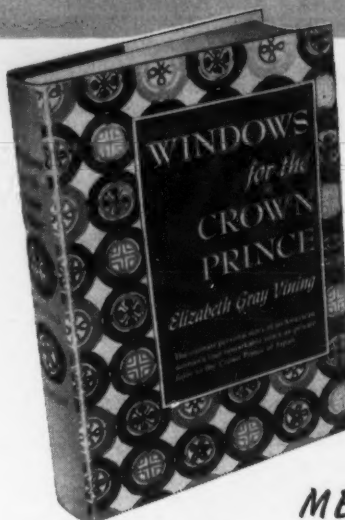
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"I Remember"



Edited by KENNETH L. WILSON

THERE can be no friendship where there is no freedom. Friendship loves a free air, and will not be penned up in straight and narrow enclosures. It will speak freely and act so too; and take nothing ill where no ill is meant; nay, where it is it will easily forgive and forget too upon small acknowledgments.—WILLIAM PENN



THE COIN

*Into my heart's treasury
I slipped a coin
That time cannot take
Nor a thief purloin—
Oh, better than the minting
Of a gold-crowned king,
Is the safe-kept memory
Of a lovely thing.*

—SARA TEASDALE

From Mrs. A. B. Schoemake, Modesto, Calif.

A little elbow leans upon your knee,
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
You feel the loving, trustful, tender touch
Of warm, moist fingers holding yours so tight;
You do not prize this blessing overmuch,
You are almost too tired to pray tonight.

I wonder now that mothers ever fret
At the little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot
Or cap or jacket on my chamber floor,
If I could kiss a rosy, restless foot,
And hear it patter in my home once more!

If I could mend a broken cart today,
Tomorrow make a kite to reach the sky,
There's no woman in God's world could say
She was more blissfully content than I,
But, oh, the dainty pillow next my bed
Is never rumpled by a shining head.

—MAY RILEY SMITH



I PRAY that our Heavenly Father may assuage the anguish of your bereavement and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.
—ABRAHAM LINCOLN (from letter to Mrs. Bixby, whose five sons were reported killed in battle).



Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature, too.

But, children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes.

—Isaac Watts

I found a little record of her days
At the old home. A few short lines
Each day were all she wrote. My mother's ways
Were simple. When she planted columbines
She put it down: the day she set a hen;
The little calf she weaned from mother-cow;
Her daily household tasks, or when
She visited the sick. But O, somehow
One line apart from others seems to stand—
"I went to the post office," she would say.
I look upon it—here in her own hand—
That one short line she wrote from day to day.

Dear God, on high, can Mother see tonight
These tears for letters that I failed to write?
—Elsie Duncan Sanders

*Do you know that your soul is of mine such a part
That you seem to be fiber and core of my heart?
None other can pain me as you, Son, can do;
None other can please me or praise me as you.*

*Remember the world will be quick with its blame,
If shadow or stain ever darken your name.
"Like mother like son" is a saying so true,
The world will judge largely of Mother by you.*

*Be this then your task—if a task it shall be—
To force this proud world to do homage to me,
Be sure it will say, when its verdict you've won,
"She reaped as she sowed—this man is her son!"*

—Author Unknown

From Mrs. H. L. Johnson, Perry, Okla.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.

"The old girl looked as if she had been rolled off a Korean mountain"

... But the "Old Girl" — A Battered Servel Kerosene Refrigerator — Started to Ice Up in 30 Minutes!



"Of all things," writes an American sergeant from Korea, "I have found one of your Servel Kerosene Refrigerators here, where you never would expect to find such a thing. The old girl looked as if she had been

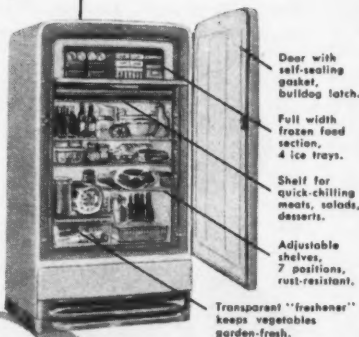
rolled off one of these mountains. You would think by looking at it that it was finished. But I decided to see what would happen. Not having the burner or fuel tank, I had to use an ordinary can with kerosene in it. So I lit her up and waited about 30 minutes before opening the beaten and battered door—and, like the good Servel she is, she had started to ice up. What a surprise for me!

"It is very hard here to keep our food once we have opened it, so having need for a refrigerator of this type, I decided to haul it 60 miles in a truck to our camp ... over ox-cart roads. I did not think it would work after we got it there, but I repeated what I had done before and, sure enough, she started operating again, as good as new!"



This soldier's letter is typical of the "fan mail" in which users all over the world tell in their own words how much they appreciate the remarkable ruggedness, simplicity and ever-dependable service of the Servel Kerosene Refrigerator. No claims of the makers could state more convincingly the advantages of the Servel or the happiness and satisfaction it is spreading all over the world.

Give the Priceless Benefits of Refrigeration to Your Missionaries in Remote Places



Because it operates ANYWHERE on kerosene, the Servel can bring one of the greatest blessings of civilization to your missions and mission families. It brings better health, hygiene and enjoyment to the most primitive places by keeping milk, meats, fruits, juices and beverages FRESH. It is widely used to preserve freshness and potency of life-saving drugs, vaccines and serums. Write for free booklet "Modern Refrigeration for Your Missions" showing what your donation toward a Servel Refrigerator can mean to your missionaries. Learn about Servel's special offer on Refrigerators for missions.

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Servel Freezing System: no moving parts means longer wear, greater economy.

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Servel "Wonderbar" portable electric refrigerators



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• AT HOME •

AND NOW? Josef Stalin threw his last monkey wrench, upset his final applecart, made what may well be his most monumental contribution to world tension. He did it not by shooting or talking or threatening, but by dying. Messrs. Eisenhower and Dulles were rapidly moving into the lead in the cold war's battle for initiative. Chiang had been directed, "Harass at will." The "enslavement" resolution had gone to Capitol Hill, and for all the way it was bungled, proved that the U. S. was at least making moves, not passively wrinkling its collective brow.

Then the news flash from Moscow reporting Stalin's illness. Then the hours and days of waiting and speculation. Then the end, and the enigmatic Mr. Malenkov. Devoted or despising, the world's people breathlessly followed the headlines—and their rapt attention was Stalin's last propaganda triumph. Congress pigeonholed its resolution. The Administration reluctantly traded in its spanking new exclamation points for question marks. Our diplomats trod softly and in slow motion lest a quick movement disastrously startle the new tenants of the Kremlin.

This much seemed likely: Mr. Malenkov could be an impetuous and fearless fighter—he had a reputation to establish and possessed no firsthand knowledge of Western strength and temper. There is no lion hunter so brave as the lion hunter who (a) is being watched by his best girl, and (b) has never encountered a lion.

"TRADE, NOT AID": It will hurt some American industries, but if the free world doesn't get on its feet, *everybody* will be hurt. Problem is, the U. S. has been selling more to other countries than we have been buying from them.

It's like a farmer with eggs to sell; clothing, hardware and machinery to buy. Somebody drops an iron curtain between him and Merchant A, so he can't do business there. He goes to Merchant B (the U. S.), who buys some of the farmer's eggs, but because Merchant B also sells eggs from a farm he himself owns and where he employs a hired hand who must be paid, he makes sure that the farmer's eggs sell enough higher than his own to protect himself. Therefore, fewer of the

farmer's eggs are sold, the farmer has less egg-money to use for buying, Merchant B doesn't sell a hat or a suit or a tractor. His business falls off and he sells the farmer's eggs at even higher prices in order to favor his own, and the farmer gets even less egg-money, and so on until the farmer sells no eggs at all and Merchant B no suits.

If trade barriers are relaxed, some of the "hired hands" will get hurt—as many as 60 to 90 thousand of them. But "hired hands" in countless other lines get hurt if the fences do *not* come down—the men who make the "suits" and "tractors."

TWO YEARS: Research sponsored by the Massachusetts Institute of Technology under orders from the Air Force points out destiny's grim alarm clock set to go off two years from now. By then, at our present rate of preparedness and Russia's present rate of aggressiveness, this country will be wide open to Soviet atomic attack. Columnists Joseph and Stewart Alsop who posed the dilemma say that an air defense program costing 16 to 20 bil-

lion dollars is being currently considered by the President and the National Security Council—plus another 6 to 7 billions for civil defense.

President Eisenhower and others entrusted with the security of this country are facing tremendous decisions. Can the country stand another \$27 billion? And if so, how long before *that* set of defenses will be obsolete just as our present plans and planes are outmoded? Is there no better prospect in store for our children and children's children than to leap into our places in an armament relay race? Is this the best heritage we can leave them? There is that side of it.

And there is the side which knows you can put no price tag on survival. The father who rushes his stricken child to the hospital never says, "Give her \$10 worth of doctoring." He says with sudden insight into what is costly and what is not, "Save my little girl!"

NUMBER TEN: President Eisenhower has asked for a tenth place in the Presidential Cabinet, headed by a Secretary of Health, Education and Welfare. The job is apparently to go to Mrs. Oveta Culp Hobby, administrator of the Federal Security Agency. Cabinet status gives convincing assurance that Social Security (under Welfare side) is here to stay. Four years ago the Senate turned down President Truman's request for a Welfare Department, because it looked as if Mr. T. had his eye on Oscar Ewing,

CHAPLAIN CASUALTIES: These chaplains who served in Korea are listed as dead or missing in action. Left to right, they are: top, Capt. Byron D. Lee, Nampa, Idaho, Church of the Nazarene; Kenneth C. Hyslop, Salisbury, Md., American Baptist; Samuel R. Simpson, Catlettsburg, Ky., Methodist. Bottom, Capt. James W. Connor, Warren, Pa., Episcopalian; Robert M. Crane, San Diego, Cal., Episcopalian; Wayne H. Burdue, Olympia, Wash., Disciples of Christ.

RNS PHOTO



and because Congress did not share Mr. Ewing's passionate advocacy of compulsory health insurance. Mrs. Hobby has long since taken a public and "safe" stand against socialized medicine.

A quick rundown of Cabinet history: President Washington had only Secretaries of State, War, Treasury and the Attorney General to start with, but in the same year (1789) a Secretary of Navy was added. The Postmaster General came along in 1829, Secretary of Interior in 1849, Agriculture in 1889, Commerce and Labor in 1903. The tenth position was created in 1913 when the Commerce and Labor Department was divided. In 1947 the number dropped back to nine, when War and Navy were merged to form the Department of Defense.

TROUBLES: A new booklet published by the Family Service Association of America makes a lot of sense. The title itself is eloquent: "The High Cost of Unhappy Living." There's more than heartache in family sorrows and squabbles; actual hard cash is at stake. Every broken home takes money out of your pocket. Death, desertion, disease and divorce have left *one-fifth* of the children in the average American community fatherless. They have to be given aid. Mental ill health is costing Federal and State governments more than one *billion* dollars a year. Other huge social costs, springing largely from unresolved family problems, are represented by the million juvenile offenders netted by the police each year, and the high turnover in jobs. Dr. William Menninger, noted psychiatrist, says: "Many surveys show that 60 to 80 per cent of all dismissals in industry are due to social incompetence and only 20 to 40 per cent to technical incompetence."

You can't measure trouble only in dollars, of course. But there are folks who aren't impressed by any logic but money-logic, and there it is.

COURIER'S CUES: Republicans are finding fewer jobs to be dispensed than they expected; new "plum list" accounts for only 94,000, many of them requiring technical training or experience, half of them filled by "untouchable" veterans. . . . Taft-Hartley is as far as ever from a compromise acceptable to both labor and industry. . . . Labor was all for the cost-of-living clause in contracts so long as the escalator was going up; now that it may start down, they want to get off.

Butter consumption this year will be 8 pounds per person (it was 16.7 in 1939) and margarine 7.7 (up from 2.9). . . . Nobody is sure (but Malenkov) whether those plane shootings were directed or whether they were



RNS PHOTO

POSTERS FOR GOD: This message will be seen in store windows, streetcars and buses during the 1953 "Back to God" movement of the American Legion. The nationwide campaign aims to promote family prayer and regular church attendance.

happenstances . . . they *did* dissolve anti-U.S. sentiment in Britain. . . . Polio Foundation wants folks reminded not to expect too much from new vaccine (not tested) and gamma globulin (not enough of it) this summer.

• ABROAD •

MALENKOV & CO.: Georgi M. Malenkov, 51, is Russia's new Premier. His previous job was running the party. He was patronage-dispenser, hand-picked by Stalin for that job, groomed for his present post. He doesn't drink nor smoke—a fact which lends no particular prestige to not-drinking and not-smoking, but points up the need for his opposite numbers in Western governments to keep their own democratic heads as clear. *Laurenti P. Beria*, 53, Lord High Executioner of the organization, is head of the secret police, officially a Deputy Premier. *V. M. Molotov*, 63, Foreign Minister, came up through the ranks with Stalin. He's precise, scholarly, warm as an ice cube. *Marshal Nikolai A. Bulganin*, 58, is Minister of War in the Cabinet, third Deputy Premier. *Lazar M. Kaganovich*, 59, only Jewish member of the Presidium, knows all the tricks when it comes to heavy industry. He's the Charles E. Wilson of the Russian team.

MAO AND MOSCOW: That China will not forever stay in Russia's camp is simple arithmetic. China has 450 million people; Russia has 210 million. Mao Tse-tung thought of himself as no underling, even to Stalin. How long will he knuckle to a corporal? Mao knows he's doing a "better" job than Communist leaders in Europe. He's pushing around the combined armed might of the United Nations. Malenkov knows what the Kremlin is up against. In the "difficult days" following Stalin's death, he rushed off a new Soviet Ambassador to Peiping, high-ranking *Vasily V. Kuznetsov* who is no less than a Deputy Foreign Minister. Mr. Malenkov knows that Mao is exceedingly useful for chestnut-pulling in Korea.

And Mao knows that Russia's industrial might is important to his agricultural country. Such are the selfish considerations on which military alliances are built. As long as the two are "useful" to each other, that is enough for now. Neither has to go around joyfully whistling, "My Buddy."

NECKS: Malenkov appeared to be in the market for a few question marks, himself. There was not only the status of China. There was Czechoslovakia. Nine days after the death of Stalin, four months after he had hanged his best friend Slansky and ten other leading Communists on charges of high treason, *Klement Gottwald*, President of Iron-Curtained Czechoslovakia followed him and them to the Ultimate Court of Appeals. Gottwald it was who led the Communist coup of February, 1948, that forced *Eduard Benes* into resigning, making good his promise when he entered the Prague parliament in 1929; "We shall break your necks!"

And then, at 56, his own.

PALACE CHICKS: In the midst of planetary skulduggery, there is always somewhere a happy example of man's humanity to man, sometimes even topped with a cherry.

The example: thirty thousand American baby chicks, flown from New York to Cairo, first of 100,000 being given to Egyptian farmers through the combined efforts of Church World Service, the intercreedal Heifer Project and the Point IV program of the U. S. State Department. Dr. Wayland Zwayer of CWS saw 300 boxes of the noisy cargo into a specially air-conditioned cargo plane and said, "In a country such as Egypt where some 20 million people live in an agricultural economy upon 5,350,000 acres of cultivable land, the standard of living and average per capita income is very low. One result of a low income is inadequate diet, particularly as regards animal proteins. Improved poultry production offers the most rapid means of increasing animal



RNS PHOTO

PICTURE, SERMONS: Jack Hamm, religious cartoonist, displays his drawing which was awarded first prize by the Freedoms Foundation as 1952's most outstanding drawing toward the cause of freedom. Mr. Hamm received the Foundation's Honor Medal and \$1,000.

protein in the diets of people in densely populated areas."

The cherry: In Egypt the chicks were moved into electric brooders set up in a royal Egyptian palace once reserved for Farouk. He is the gentleman, you will remember, who was abruptly fired from the king business by people he had used but never served.

INDO-CHINA: About now you're hearing that French Indo-China is the "Korea" of France. You're hearing it because Premier Rene Mayer and Foreign Minister Georges Bidault are politely asking Uncle Samuel to please subsidize that war in full, instead of only one-third of the cost as at present. They want to relieve the French budget from the bulk of the cost and the French Army from the human burden—hoping that native Vietnam troops trained by French officers can take over.

It might be well to take a look at how far the average Frenchman was ever in Indo-China in the first place. True, there have been 137,000 casualties since 1945 among the French Union forces. But, less than one of three came from France. The others are North Africans, Indo-Chinese, Foreign Legionnaires. Losses by Frenchmen from France, then, are roughly 45,000. (Compare with 130,000 U. S. casualties in the Korean war that has been going on only one-third as long!) Further, no Frenchman called for military service can be sent to fight anywhere outside France without his consent. Indo-China French forces are made up entirely of volunteers and pro-

fessional soldiers—not downy-cheeked youngsters.

EUROPE: For a closing item, we wanted some note of victory, however tiny, something not tied to power politics and palace intrigue. And we found it on the Swiss border—a railroad car stenciled simply "EUROPE."

That car is one of 160,000 in a freight car pool that will be used interchangeably by Germany, France, Switzerland, Austria, Denmark, Italy, Belgium, the Netherlands, Luxembourg, and the Saar—just as competing railroads in the U. S. use the other fellows' cars. Said Louis Armand, president of the International Railway Association, "In the past, if a French freight car went to Switzerland, it was declared at the border and returned as soon as it was unloaded, usually empty." Now it's all one big happy freight-car family. And while France and others haggle over the European Defense treaty, here and there walls are tumbling with no trumpets, no breaking of pitchers.

• CHURCH NEWS •

NEVER UNDERESTIMATE: Rev. J. Henry Teele, pastor of the West Des Moines Methodist Church, was making the regular Sunday announcements prior to his sermon, when one of his church ladies asked if she might say something. He agreed, and Mrs. John W. LeVere stood up and gave the building fund an impassioned boost that's going to get the West Des Moines congregation a new church, sure as anything! People had been dallying with the idea for several years, but it took a woman to get action. By the time she sat down, she had talked the people into giving \$13,037 (there was already \$16,000 on hand). That's high-class talking!

What was her technique? She said simply that she wanted a church for her *children*, not her grandchildren. "We can pay for it by the month—the same as we do when we buy cars or refrigerators." And she called for a blackboard and suggested that those who wanted to give, write down their names. Eighty-nine persons, 63 of them adults, out of the 330 in church, did. Said one board member: "It will be a never-to-be forgotten day in the annals of the church." Said Mrs. LeVere: "I never made a speech before in my life." Said Mr. LeVere: "It sure was a surprise to me."

PARENTS: When he addressed the opening session of a conference of the Vassar College Religious Association, Dr. Julian Hartt, associate professor of psychological theology at Yale Divinity School, made some rather remarkable charges. For one thing, he pinned the

blame for the present "anxiety and despair of a troubled world" on the parents of the present generation who once ignored the causes of Communism's development but are now "howling in the night for the destruction of the Alger Hisses and the whole breed of traitors." He said further, "We children of discontent have heard our elders and presumptive betters renounce bitterly the ideals of their youth, the dreams of a peaceful and humanely productive society. We hear them curse the fact that our world will be an armed camp for a long, long time. But what was the death-chanting chorus doing in those grim years when the seed of subversion was being sowed?"

Granted that the elders of today's youth are and were not perfect—nor their elders. So what? Is the next generation to take refuge in a neurosis? Is the bland psychological excuse for failure always to be, "My mother didn't love me as a child," or "My father took a piece of candy away from me?" A stumblingblock is a stumblingblock only when you don't know it's there. When you fall over an obstacle you're aware of, it's stupidity not heredity.

And, Dr. Hartt, is it not better to have howled belatedly than never to have howled at all?

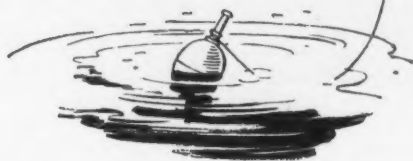
CODE: The Ormsby County Ministerial Association (Nevada) has drawn up a code of ethics pledging clergymen to high standards in performing marriages. All present and future Association members must sign a pledge to abide by the "code." Otherwise, their membership is withdrawn; or to put it more bluntly, they get kicked out. In 1949 a similar code was adopted in Washoe (Reno) County.

No question that marriages are a pretty loose operation, not only out Reno-way, but in a lot of other states and counties. But this idea of a "code" bothers us. Must preachers sign a statement, be subject to reprisals, before they can be trusted to observe the common decencies? Is there to be a code requiring the clergy also to tell the truth, pay their bills, never beat their wife? If a preacher has to be told not to make "deals with taxi drivers, courthouse employees or others nor shall he solicit the performance of marriages through advertisements, cards, circulars or by solicitors, agents or personal solicitation," and if he has to be sternly reminded to provide "a proper spirit and atmosphere of reverence at the marriage ceremony"—he doesn't need a code. He needs a new calling!

IN BRIEF: The Indiana House has postponed for another two years a long-delayed decision on tearing down two Indianapolis churches to make room

It is difficult to write a definition of the American way.
But it is easy to find good examples. Here is one:

How happy can you get?



Creeping up on us for some time now is the idea of a "Start Retiring at 25" plan for everybody. We're sort of serious about it, too, so please don't stop reading.

The word "retire" has been kicked around a lot. Everyone seems to agree it means happiness, ecstasy, utter bliss . . . but a long way off somewhere. Middle-aged couples will tell you it's "a one-story house where every month is June, and we have time for the projects and hobbies we've always postponed."

Young marrieds can't see retirement with a telescope—it's so far off. But let them acquire kids, an apartment, or a house, and what they dream of someday is much the same. They crave time off someday from mountains of dishes, mountains of dirty clothes, hundreds of tedious tasks. The boring, irksome chores of life eat up valuable time.

So it would seem, then, that retirement ought to be defined as "enough leisure to do the things you want."

Why not start then at 25—or any age? Time to play can be bought at the store. The bride can spend more time being beautiful. Her man can spend more time with his feet up.

Some philosopher someday will make a discovery. He will stand back far enough to see this electrical age in panorama. What will strike him as important is *not* how

many and how varied are the gleaming white and chromium appliances that surround the home owner.


No, he will say, a man does not buy himself bits of copper and steel hitched to motors and wires. He buys himself hours and days of time.

He does not buy lamps of glass and wire. He buys hours of extra daylight to enjoy. He does not buy a washing machine. He buys needed hours of leisure. He does not buy air conditioning. He buys his family the energy and the well-being, without which leisure or work is impossible to enjoy.

This is no place to hint at how other products translate into time. What factories have done with motors to shorten a man's work and lengthen his production is a separate story. It is at home that a man most wants to trade the boring for the interesting.

The truth is that people have begun buying retirement as they go along. They may not realize it, but that does not keep them from enjoying the extra time for reading, visiting, writing that book, or riding that hobby.

Retirement is a state of mind we're trying to build into everybody's home. We think our engineers have come up with some wonders—but as you can guess, there'll be more to come. In making new and better products we may well be contributing to a social evolution that wasn't in our original blueprints. We hope so.

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CITY.....ZONE.....STATE.....

for the completion of the war memorial plaza. . . . The Gideons are continuing to run into resistance on their Bible distributing in schools. . . . The Methodist four-year emphasis upon youth is sparked by this: Methodists have 23,000 fewer youth than five years ago; 3 out of 4 young people are outside the church; by 1960 youth population of the country will reach more than 23 million, an increase of 20 per cent over present.

A four-story, \$1,250,000 building is being erected in Minneapolis to house headquarters of Evangelical Lutheran Church and an addition to Augsburg Publishing House. . . . Also in Minneapolis, the world premiere of "Martin Luther," new full-length film, on May 4. . . . Syria becomes 45th nation to establish diplomatic relations with the Vatican. . . . In Syracuse, N. Y., a Jewish congregation made a gift of \$750 to a new Presbyterian church. . . . Dr. James Lenox Sullivan succeeds Dr. T. L. Holcomb as executive secretary and treasurer of the Sunday School Board (Southern Baptist). . . . Churches may get a supply of two free leaflets, "Your Church," and "Meet Your New Pastor, the Chaplain," to give to their young people entering the Armed Forces. Write United Fellowship of Protestants, 122 Maryland Avenue, N.E., Washington 2, D.C.

Denominations so far lined up in favor of Social Security for clergy are: Presbyterian Church, U.S.A.; Congregational Christian Churches; Augustana Evangelical Lutherans; Evangelical Lutheran Church; Evangelical Free Church of America. . . . Youth for Christ is moving its headquarters from Chicago to Wheaton, Ill.

• **TEMPERANCE** •

TEST: Neat example of mounting a horse and riding off in all directions is the watered-down version of an anti-drunken driver bill, passed by the Indiana House. As the bill was set up originally—with united Protestant support—all applicants for drivers' licenses would have to agree to take a "drunkometer" test if requested by police. That makes sense. The chemical test is the one sure and quick way of making certain whether a man is drunk or whether he isn't. It works two ways: makes sure the drunk is labeled as drunken, and it makes sure that the sick person is labeled as sick. There have been times when illness, even a fractured skull, have been diagnosed unprofessionally as drunkenness, resulting in death in a jail cell when there should have been hurried treatment in an operating room. But Indiana's legislators amended the logic, right out of the bill. As passed by the House, it specifies only that persons

once convicted of drunken driving must agree to take the test in order to get a new license. But even to convict that first time, the test is practically essential!

Here is ring-around-the-rosy as played by adults!

WASHINGTON: President Eisenhower has told religious leaders that he does not approve of the consumption of liquor at the White House. An order has been issued banning drinking by members of the White House executive staff during business hours or at any time while at their office. Although cocktails were served to foreign envoys at a recent diplomatic reception, the President "viewed the matter critically." Clergymen who have talked with the President feel that there will be very little drinking at the White House during his Administration—probably less than at any time since the repeal of the 18th Amendment in 1933.

Mighty interesting—in the light of what's happening at the other end of town, where the Capitol Hill Club is getting a going-over from an indignant citizenry. Many of you have written to your Congressmen and Senators; some of you have forwarded us their letters of "explanation." Facts remain; the Club has a bar; these are the first liquor facilities in immediate proximity to the Capitol since before the Prohibition era and the first ever directly sponsored by members of Congress. Fact also remains, the people back home don't like it. If this reporter happened to work on Capitol Hill, he thinks he'd pay some attention to what the people back home don't like. Matter of sheer survival.

TIME: Mrs. Walter Ferguson reports in her "Women's Viewpoint" column: "Hard drinking is decreasing [So?], says *Fortune* magazine, after another survey. We hope the movie magnates, television tycoons and novelists will take note. The U.S. as pictured by them is a nation of sots. The drinkers in books are truly a remarkable breed. Liquor has no effect upon their mental or physical powers. After 15 brandies, the detective goes out with clear head and eye and runs down the murderer. Sometimes for the sake of the story or to get in racier sex scenes, the men of distinction and the ladies of leisure take a drop too much, but they can snap out of it like lightning. The hero shakes off the effects of a night with the bowl by taking a cold shower. The big shots always drink more than the little shots, but it never impairs their ability to handle world-shaking business deals."

Sums up she: "Sex and drunks have been worked to death. If everybody is as sick of it as yours truly, it's time for a change."



HOME IS WHERE YOU HANG YOUR HEART

IT TAKES more than a coat-hook to make a home. Fellowship, a sense of security, an opportunity to share—these are some of the things it takes.

That is why there is always a long waiting list at Memorial Home Community in sunny Florida, why the twenty-two apartment residences and the big new Quadrangle building are always filled to capacity. For here is a place where a retired clergy couple can hang their hearts.

Retired preachers, more than most people, discover the heartaches of a coat-hook existence. They have lived out all but the last days of their lives in the service of others. They were too busy taking thought for the needs of others to take thought for their own sunset years. Sooner than they expected, they saw whitened hair and tired eyes in their mirrors. Sooner than they expected, their days of active service were at an end.

Where to go now?

Buy a comfortable home of their own? They had no savings for that.

Rent the little cottage with green shutters they had dreamed about sometimes? Their church pensions, small to start with, were pared even smaller by inflation.

Live with their children? Even when there was room for the parents, this was only a shelter, only a place to hang one's hat. However loving and well-meaning, the younger folks had families and interests of their own. It was somebody else's home.

Do you wonder that Memorial Home Community is always filled to capacity? The dignified apartments are not palaces. But they are comfortable. They are private. There are windows that may be opened wide to the sun and doors that may be closed.

There are garden plots to be worked, outdoor games

to be played, church activities to be planned, friends to be made, ideas to be shared.

It is home.

But without grateful, good people, without the thousands of them who help to shoulder the happy burden—without YOU—there would be no home. Without those who care enough to share, there would be no fellowship for old soldiers of the Cross among others of like ideals and many denominations, no security for men and women who spent their lives making others secure, no opportunity for them to keep their minds alert and their muscles limber.

They gave, these preachers, when you needed them. They need you NOW.



Memorial Home Community
Business Office: 27 East 39th St.
New York 16, New York

Yes, I want to have a part in keeping the grass green and the roof tight and the windows wide! In memory of a pastor who once helped me, I enclose my thank-you gift of \$

Name

Address

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Editorially Speaking...

• THOMAS SUGRUE, HERO

THOMAS SUGRUE, journalist and author, died recently at the age of forty-five. The last fifteen years of his life were a progressive agony. He suffered from a form of paralysis which sent him, all but helpless, to a wheelchair. But in that wheelchair he moved around the world, and from it he wrote books and articles that were literary masterpieces.

A Roman Catholic and profoundly religious, also an intelligent and patriotic American citizen, Sugrue gave unquestioned spiritual authority to his church while he supported America's unique and comprehensive freedom with a fearless and trenchant pen. His latest book, "A Catholic Speaks His Mind," expressed frank disapproval of the conduct of his own church in certain political areas. Earlier volumes were acclaimed by the ranking critics, and Mr. Sugrue's autobiography, "Stranger in the Earth," is a remarkable document "filled with wisdom, humor and high hopefulness."

But I do not think of Tom Sugrue as an author—not now. I last saw him the week before he left us. He was dying then, by tortured inches. But there was a light on his face that never shone on any land or sea. I have known brave men and some of them I have seen die. But Tom Sugrue was the bravest man I have ever known—bravest by all the tests of suffering, self-renunciation and spiritual achievement. And he was gentle as he was brave. The one who was his most faithful friend during his last heroic weeks began the telegram to me, telling that his fight was over, with these words: "Our beloved Tom." And that he was to us who knew and loved him.

Thomas Sugrue belongs to the divine royalty that never abdicates and can never die.

• SHOULD CLERGYMEN BE INVESTIGATED?

SHOULD clergymen, as well as educators, be investigated by Congress?

Yes, as individual citizens.

Red lies, red murder, red rape, red slavery and red atheism are over half the world today. These are incredible facts but they are facts and, for the moment, they are victorious facts. In the United States there are a few—only a few, to be sure, but a menacing few—"red deans," red educators, red labor leaders, red politicians and red journalists who give their allegiance to these facts.

But there are other clergymen, educators, labor leaders, politicians and journalists who are soft toward these facts, who raise other issues that have their rightful place but that are out of place as invoked here. Here there is only one issue—Communism—and with that

issue joins the life and death struggle of freedom to survive.

Today free church and free school, free labor and free industry, free press and free speech, all the freedoms, are in one package, and that package is on fire. Now to invoke one freedom so as to weaken the united front against the implacable foe of all the freedoms is little short of treason to freedom itself.

Education and religion are presently vulnerable areas into which subversives and Communists have moved with deadly precision. Clergymen and educators are for "mercy" and we are for the right of the "idea" to be expressed. The success of this infiltration is apparent in the live fire directed by certain clergymen and educators against their fellow Americans who are out in front, leading the offensive, uncovering the camouflage and carrying the fight to the foe. If procedure is wrong, if there are methods of investigators that are unfair and un-American, they are unfair and un-American to all and must be corrected for all. But as to Communism, no group among us is competent to investigate itself. Clergymen and educators are first-class citizens, too, and as citizens, should seek no exemption not granted to others.

These are "times that try men's souls." But it is late and very late. In the present crisis, when the foundations are moved and the world rocks, there is one and only one choice for loyal Americans: "Who then is on the Lord's side?"!

• FRANCE'S ALCOHOL PROBLEM

THE PROBLEM of alcoholism in France has become so serious and immediate that the cost of maintaining addicts now exceeds and greatly exceeds all revenues secured in taxes on liquors as well as in licenses issued to bars and cafes. After a recent partial survey of the situation, the French Ministry of Public Health estimated that 6,393,225 working days are lost by alcoholics who are at present interned or hospitalized.

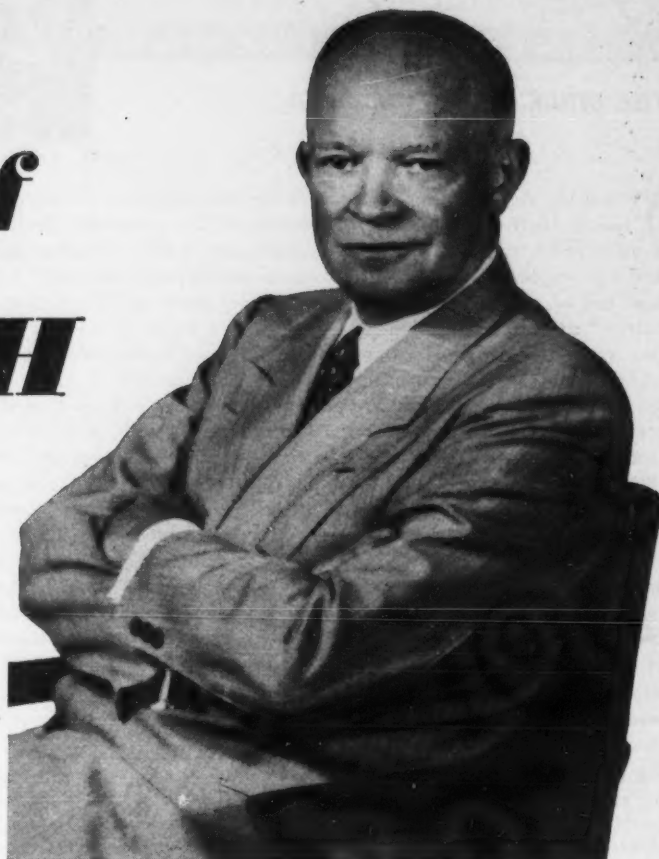
Did you ever hear it said that Europe knows how to carry its liquor; that overseas drinking is what drinking should be in the United States; or that the French drink like ladies and gentlemen? Ever since World War II it has been dinned into my ears that only Americans drink to excess and that Europeans teach their sons and daughters, from the cradle, to drink "intelligently." Well, don't you believe it!

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

MAN of FAITH

"You can't explain America apart from religion," he says. Nor can you understand Ike without realizing the deep faith that moves him

By
CLARENCE W. HALL



HARRIS AND EWING

IN the upper left-hand drawer of his White House desk President Eisenhower keeps a well-thumbed Bible to which he turns at odd moments during his crowded day. It is the same King James Version upon whose pages his hand rested when he took the presidential oath of office. And in that Bible, unless it has been erased since I saw him draw it there, is a penciled underscore beneath the first four words of Genesis: "*In the beginning, God . . .*"

That underscore tells volumes about Ike's deep personal faith, highlights as nothing else could his determination to keep America's religious heritage green and growing in the hearts of his people.

It illuminates his action, early on Inauguration Day, in taking himself and Mamie, with members of his incoming administration, to a private pre-inaugural service of devotion and dedication.

It explains why, spontaneously and with simple dignity, he turned his inaugural platform into an altar of worship by addressing his first words, not

to the nation, but to God—and asked the nation to bow its head and pray with him.

It tells why, ten days later, he joined a church formally for the first time in his life—making public confession of his faith and humbly submitting, as would any other applicant for membership in the National Presbyterian Church, to "examination" by the elders preliminary to his baptism and participation in the sacrament of the Lord's Supper.

It interprets his directive that every meeting of his Cabinet be opened with prayer, that only after seeking divine guidance should the business of state begin.

By such forthright declarations of his dependence upon God, Dwight D. Eisenhower has laid stress upon America's religious heritage in a manner unmatched by any White House occupant since Washington and Lincoln. And in much that he has said about his political philosophy no Pilgrim Father, laboriously inscribing between prayer meetings the Mayflower Compact, and no Declaration of Independ-

ence signer, appealing to "the Supreme Judge of the world" for the rectitude of his intentions, could have expressed more succinctly their concern that this must ever be a "nation under God."

Following the inauguration, telegrams and letters of appreciation snowed down upon the White House. Religion, for once, had stolen the headlines from the gaudier phases of the ceremony. One secular journal commented: "There are signs that once again, as in the days of the nation's true glory, America is bending its knees." Another editorially grunted its satisfaction that Cabinet meetings were now to be "opened with prayer and not with a bottle of bourbon." And the religious journals and pulpits made free with the biblical quotation: "When the righteous are in authority the people rejoice." Only the Freethinkers of America, struggling to hold their dwindling numbers together in these times of religious upturn, found the Eisenhower inaugural prayer "wholly uncalled for . . . a vulgar display . . . an undignified performance."

Ike's piety, it must be admitted,

J. C. Penney

LINES OF A LAYMAN

THE BIBLE OUR ATOM BOMB



SINCE the day shooting ceased with the unconditional surrender of our enemies in Europe and Asia, the councils of the nations and honest efforts to usher in an era of peace have been frustrated by a world power dedicated to the principles and extension of Communism through the world. A bridgehead has been established in our midst under the name of the Communist Party of the United States, a legalized political group whose self-expressed aim is the violent overthrow of our government, democracy and religion. Although these people constitute only a small minority of our population the threat they pose to our way of life is considerable. How then shall we counteract and nullify this foreign ideology? Not with guns, or even the atom bomb, for such ideas cannot be conquered by military might. The only effective weapons for such a struggle must be drawn from our spiritual armory, so to speak. The Bible is the answer to Karl Marx's Communist Manifesto and religion the only power on earth strong enough to defeat Communism. Therefore our responsibility is clear and our task outlined for us. Teach the Bible in season and out of season, bring its holy, purifying, ennobling influence to bear upon every boy and girl in our land, strengthen our churches, prove to the world that our religion is not an "opiate of the people," as Marx styled it, but a source of strength, righteousness and power.

came as a surprise to many. Prior to his return to civilian life, he had not been regarded as a particularly religious man. None of his biographers had devoted more than passing reference to his spirituality, and he himself had not been a man to parade it. Even in his book "Crusade in Europe," religion and the Deity got such scant textual mention that they failed to make the index. Though he frankly billed himself as a Protestant, he had never aligned himself with any denomination. Even his intimates regarded him as religiously reticent.

I ran head-on into that reticence one day last July. At the time, Denver's Brown Palace Hotel, his post-convention headquarters, was a humming beehive of furious preparation for the campaign ahead. For ten days Ike had been meeting and greeting all comers, experiencing for the first time the brutal pull and haul to which a presidential candidate is subjected. My appointment was for late afternoon, and all that day his office had been a parade-ground for delegates, party leaders, official and unofficial advisers, reporters, special pleaders and just plain favor-seekers.

Ike looked up vacantly as I came in. His face reflected the day's harassments, and his eyes wearily asked my mission. I told him I had in mind a piece about his religious faith, and

hoped that he would talk about it.

"That too?" he murmured, a shade of impatience in his voice. "I've always figured that a man's religion was a private matter between him and his God!"

I attempted a quip. "In the case of a presidential candidate, I'm afraid it's strictly private between him, his God, and about eighty million voters."

The famous Eisenhower grin broke all over his face. "I suppose so," he said. "All right, where do we start?"

Many Americans, I told him, had been struck by his recent statements that freedom, as we know it in America, sprang directly from religious faith. One sentence alone, from his first speech to the nation after returning from Europe, had sent me winging out to Denver. It was: "Free government is the expression of a deeply felt religious faith." Would he care to enlarge on that?

He would—and did. He relaxed, the weariness fled his face, and for the next hour he talked with simple eloquence about America's religious heritage and with utter candor about the forces that had shaped him from boyhood. My interview was set for a half hour, and when time was up aides kept popping in to say others were waiting. "Ask them to wait a while longer," he said. "This is important."

As Ike talked on, freely answering

every question, the impression was of a man calling up from his soul the slow-forming convictions of a lifetime, clothing them in words for the first time, and standing them before him for inspection. They evidently passed muster, for in succeeding months Americans heard them repeated often.

The Pilgrim and Puritan, he mused aloud, were religious freemen long before they were politically free. The one grew out of the other. Their yearnings for liberty stemmed back to the fundamental Judeo-Christian concept that man, made in God's image, had certain rights and responsibilities that no tyrant could gainsay. The dream of liberty—religious and political—beckoned them like a lodestar, leading them eventually to these shores where they birthed a nation like no other in history.

"You simply cannot explain free government in any other terms than religious," he blurted suddenly. "The Founding Fathers had to refer to the Creator and His design for man in order to make their revolutionary experiment make sense. It was because 'all men are endowed by their Creator with certain inalienable rights' that men could dare to be free. They wrote their religious faith into our founding documents, stamped their trust in God upon our coins and currency, put it squarely at the base of our institutions. And when they framed their bold Bill of Rights, where did they put Freedom of Worship? First! That was no accident."

He reached for a Bible on his desk, flipped the pages to the first chapter, picked up a pencil and drew a line under the first words. "In the beginning, God . . ." That's where our nation started. That's where my parents and forefathers started."

HE began to talk about his own beginnings in the Kansas home of his God-fearing parents. Members of the devout Mennonite sect known locally as "River Brethren," they were descended from a long line of Rhineland Lutherans who had been forced out of Germany because of their religious non-conformity, and who eventually made it to America in 1740. It was his preacher-grandfather who had led his little band of Mennonite zealots to Kansas. It was his mother ("profoundly religious, one of the happiest, most serene persons I ever knew") who upheld the family tradition of religious independence by going along with the River Brethren when conscience approved, dissenting when it did not, and in her last days becoming a member of Jehovah's Witnesses because "she admired their zeal."

In the Eisenhower of today there
(Continued on page 40)

MAY BASKETS FOR

Remembrance

By RUTH C. IKERMAN

WHEN the doorbell rang on the first morning of May it gave a tiny little squeak like the bark of a new puppy. This was followed by muffled giggles and then scampering feet hurrying off the porch. As I opened the door, there on the handle was a beautiful May Basket.

It's one of the happy childhood customs in our part of the country and perhaps in yours. The children—little girls especially—make baskets of paper or cardboard, fill them with flowers, and hang them secretly on the doors of their friends' houses.

The neighbor children apparently had decided to get a basket to our house before going to school this year, since we had unintentionally caught them in the very act in

the fragrant dusky twilight a year ago. Here it was, filled to the brim with velvety pansies from their garden, a treasure to behold. The blossoms had decided peaceably among themselves who should sit where in this flower gallery of faces. I hated to disturb their amiable pattern of serenity, but I faced the practical necessity of putting the flowers in a vase if they were to survive the spring day. So I found hidden in the bottom of the basket a note written with yellow crayon on white paper: "Love from Us and Kitty White Shirt."

That morning I smiled as I recalled the scuffle of happy feet leaving the porch. And there kept crowding into my consciousness

(Continued on page 32)





TEXT: "...Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving . . ." Luke 10:39,40

Mary and

By GLENN H. ASQUITH

ILLUSTRATOR: BERNARD BARTON



IF you have tears to shed, do not prepare to shed them now, for this is not that kind of sermon. Perhaps there are times when we should pause to evaluate the goodness and achievements of the mothers who have gone from this life; perhaps there are times when we should honor the mother-in-retirement whose large work is done. But Mother's Day in the church stands at the beginning of a week of emphasis on the Christian home, and it seems appropriate that we deal, not with the past, but with the present and try to give guidance and courage to the mothers in the thick of the battle.

Let us look at Martha first (and is it not just like a man to see what is going on in the kitchen before he does anything else?). Yes, we will look at Martha as she goes about her own way of doing things, completely unaware that there might be a better way.

Martha was cumbered. Look up that word in the dictionary and you will see what Martha was—she was "troubled, harassed, and perplexed." Not an enviable state of mind, but it was Martha's habitual state. She is typical of all-too-many mothers. She would not have said, would Martha, that she was cumbered, but that she was *busy*. Too busy to hear a child's recital of a small triumph, too busy to hug him up if he falls and hurts himself, too busy to read him a story, too busy to play with him. Martha-mothers always have lonely children, and lonely children are always in danger of being queer or difficult children.

But, you will say, *someone* has to do the work. Notice, however, why Martha was too busy. She had cumbered herself with *much* serving—more than was necessary. And back of it all was pride. Martha was going to be known as the best cook in the village, Martha's kitchen was going to be the shiniest, Martha's house the show spot of the neighborhood. Fortunately, so far as we know, this Martha had no children. When a mother becomes a Martha, trouble is brewing.

We had neighbors whom I remember across the years. The mother was a Martha. She scrubbed and baked and washed and ironed—and then she scrubbed some more. When the husband or children came home they came in the back door, down into the basement, and washed up at the sink; they stood outside the kitchen door and carefully dusted off their shoes. Once within the sacred precincts they must stop at the living-room door. There were rooms too spic and span for their use. As a consequence the children drifted off to other places and married too young. Martha-mother had scrubbed their love for her right out of their hearts.

Give credit, however, where credit is due. If all the serving were housekeeping there might be found some excuse. But today mothers are serving more outside the home than they are in it. There are committees and drives and lodges and benefits and clubs and social service and study groups and councils and charities and societies—all with worthy aims,

The Mary-mother finds untold wealth in the warm circle of a family secure in love and mindful of God.

CHRISTIAN HERALD

Martha Mothers

all offering a chance for service to the community, but all taking time, so much precious, mother time!

The wife of a minister I once knew would quite often tell the pathetic story of the death of her only daughter. And, expecting sympathy, she told how many times the poor child would come home from school and sit out in the cold on the steps waiting for her mother to come home from some dreadfully important church activity. Eventually the child died, and the mother kept on serving. I am bold to say that the life of that neglected child was more precious in Jesus' sight than all the meetings and the brave resolutions and the missionary barrels that the mother was busy about while the child needed love and attention.

Now see what happens next. Martha gets herself into so many things that she cannot see over the top and then she whines to the Lord about her sad condition. What she is really doing is calling attention to herself.

Women like that remind me of my young son. If I am talking to some other member of the family he stands on his head, bangs things around, and finally comes out with it: "Daddy, you talk to *me*."

Martha-mothers (and others) rarely stand on their heads to attract attention, but they surely do bang things around in a church, a neighborhood, a home. And the simple solution of the problem never occurs to them—drop the less-important activities and go back to being a mother.

The jealous whining results in complaints about other mothers. This Mary, for instance—why does she spend so much time with the Lord when I, Martha, the busy woman, need help? And she asks the Lord to tell Mary to help.

Believe me, the Mary-mothers have plenty of pressure put on them to pull them into the mad whirl of much serving. They are criticized, gossiped about and have the Scripture quoted unto them. Nominating committees burden their lives. All the great causes in the world are held up as far more needy of their care than the little child in the home.

AND some Marys are changed over into Marthas and their children suffer accordingly.

Now let us leave Martha making a motion in today's committee, and see what Mary is doing. Mary is sitting at the feet of her Lord, listening to a teacher. Mary has chosen the Lord Jesus as her guide in all that she does.

And anyone who listens to Jesus will hear His word. Mary heard it, and all Mary-mothers will hear it. The mother of the child Samuel heard the word of God and she gave her child to the work of the tabernacle. The mothers of John the Baptist, Timothy, Peter and John, yes, the mother of Jesus all heard the word of God concerning their sons and gave themselves to obey it.

Listening today, mothers can hear the Word: "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven . . . unless ye have faith as a little child ye shall not enter the Kingdom . . . woe unto him who offends one of these little ones."

These words set a task for a mother which comes before all for which the world cries. A mother is one to whom God is not ashamed to liken Himself: (Continued on page 50)

Harassed, "too busy" with clubs and committees, the Martha-mother excludes the other things that count.



A Fine Way

By FRED B. BARTON

In God We Trust...do we or don't we?

Faith

Our Forefathers believed in it. And tried it. And fought and died for it. They wrote it, and in the Declaration of Independence... that all who followed in their footsteps would never forget these words...

"With a few minutes of the Protection of Divine Providence, we mutually pledge... our Lives, our Fortunes and our sacred Honor."

one minute for God for Nation

This is our minute to think, not to dream. To speak, not to listen. To lead, not to follow. Each of us... you, your family, your friends and neighbors... must do something to fill this minute with goodness. From our country will select its leadership for the next few years. It is important that each of us register wisely. It is important that each of us register a choice by voting. But voting alone is not enough. Let's do something more. Because only by "something more" can our leadership be equal to the times and this minute could great. Our duty and our privilege are simple. We need Faith...

To bring God to the Hall of Government, to return Him to the Councils of Business, to return Him to the Front Rooms of Life. Let's do as wise men of old have always done. Let's spread our hearts with God. And as we reach for the habit of the voting machine lever... let's reach into our hearts and find a prayer. Then, truly, this minute... our minute... will be great, that year and happiness may visit our children.

...Faith

I have faith in God, in Ourselves, in Our Fellow Men, in Freedom.

HAVE FAITH

In God In Ourselves In Our Fellow Men In Freedom

HAVE FAITH

In God In Ourselves In Our Fellow Men In Freedom

TEXAS AND PACIFIC RAILWAY

Renew the Spirit that Built Our Country

DOWN in Texas something terrific is happening.

A man named William G. Vollmer, a simple-living, straight-thinking man who has raised three sons and a daughter and who heads the Texas and Pacific Railway Company, is distributing bales of printed material urging people to pray and have faith. In fact, nearly three million pieces have been mailed out. It's all part of his railroad's nation-wide advertising program based on Faith in God. . . Faith in Ourselves. . . Faith in Our Fellow Men. . . and Faith in Freedom.

It's happening at a time when people everywhere are "too busy" to go to church, when radio and television are making it easy for people to "forget how to read," when crime and disbelief are becoming dangerously rampant, when decent living is too often considered old and tiresome stuff, when many people think that churchgoing and prayer are old-fashioned and out-of-date.

In less than two years' time, literally thousands of letters of appreciation and approval have poured into the railroad's general office. Many of these came from unknown individuals. A mother in Buffalo wanted reprints to

These T&P ads have appeared in newspapers and magazines reaching some 25,000,000 readers. Similar booklets "sell" faith, too.

to Run a Railroad!

Headed by William G. Vollmer, Texas and Pacific's mammoth advertising campaign talks no prices, plugs no services. The products it sells? Faith and prayer

send her boy in Korea. A church leader in Mobile requested copies for his friends. A young man in Mount Airy, Pa., penned: "Tonight I read your ad in a magazine and my heart leaped up to see that something is being done to instill backbone into our wavering Americans."

EDDIE Rickenbacker wrote: "Thanks for the 350 copies. Now may I have 10,000 more, to hand to all our employees. And please send a bill." (There never was any bill however.)

What makes a man do such things? Is Bill Vollmer a do-gooder, an aimless philanthropist? Is he wasting his company's substance in haphazard activities?

The answer is easy. Vollmer has something far-sighted to sell. Something so vital that he expends most of his railroad's advertising budget on messages which feature no excursions, argue no advantages to shippers, mention no prices or services. While most businessmen spot their advertising in areas which might reasonably produce passenger and freight revenue, he spreads his literature broadcast. What he is selling is faith.

Vollmer is no Johnny-come-lately to

his interest in what people think and do. As far back as 1945 an observant person would have noticed something new and different around the T&P offices. The railroad had begun modestly converting from old-style steam locomotives to faster and heavier-hauling diesels.

Because practically every railroad in the country was making similar changes, the salvage value of an abandoned locomotive was practically nil. So President Vollmer ordered his shops to put the cutting-torch to the old engines and reduce them to scrap.

Someone mentioned that a locomotive bell, being pure brass, is worth about \$40 as scrap metal and perhaps twice that much at an antique shop.

"No sale," said Vollmer. "We'll give them to churches along our railroad."

So one by one the engine bells which had sounded so many crossing warnings and rung out cheery news—someone coming to see you, or a train arriving to start you on a joyous trip—took a place of dignity and importance in many Texas and Louisiana towns.

Some 200 engine bells were given to churches of various denominations by President Vollmer.

But there wasn't any preaching done

by the railroad then, either in person or in the public prints. That came about after several years of quietly "hoeing corn." Bill Vollmer spent his time finding out if T&P workers were satisfied (some of them weren't); cleaning up obsolete stations; building comfortable quarters, including showerbaths at a couple of layover points; modernizing, rearranging, improving other stations; saving time and expense for shippers; increasing efficiency and thereby earning new profits for the railroad.

ON many of his trips up and down the 1800-mile line—Vollmer seldom drives a car if he can take a train, and has never flown in an airplane—he was accompanied by J. B. "Jim" Shores, a onetime telegrapher who was lifted from the road's traffic department to head up a new employee and public relations department. Shores grew up as a Baptist, but is now a member of the Disciples of Christ and shares his chief's belief in a simple and workable religious faith.

And so along in 1951, after the two had discussed possible advertising ideas, Jim Shores said to his chief, "Seems to me you have outstanding confidence in four things: and I would

Response to ads floods T&P's Public and Employee Relations Department with cards and letters. President Vollmer looks on as director J. B. Shores examines morning's mail.



Old T&P engine bells now ring out from village churches.



summarize them in the words Work, Save, Vote and Pray."

"I'll buy that," said Vollmer.

So Shores called in the head of a Dallas advertising agency. He explained what he felt were Bill Vollmer's motivating principles, which in essence are based on the Golden Rule. "You have heard Mr. Vollmer speak at community chest drives and the like," said Shores. "You know he is earnest without being preachy."

"He makes me feel as if he were personally talking to me alone," commented the ad man.

"Exactly," encouraged Shores. "Now let's see you express Mr. Vollmer's beliefs in the form of advertisements. Make them simple, direct and positive. Make them short and readable."

The agency submitted the sample ads. Shores spread them out on a table before President Vollmer. They gave the copy a careful going over. Finally, the ads were placed in 120 local newspapers along the T&P in Louisiana, Texas, and New Mexico, beginning in May of 1951.

The response was not overwhelming, but it was definitely good. And so T&P bought newspaper space in such various metropolitan areas as Birmingham, Washington, New York, Boston, Chicago, St. Louis, San Francisco and other key cities. This was followed by single appearances in the *Saturday Evening Post*, *Time*, *United States News and Newsweek*.

Twelve months later 35,000 replies had been received from this series. Reprints of one kind or another appeared in newspapers and magazines having a combined circulation of over twenty-five million.

"What impressed us immediately was that more than half the mail spoke of our having used the one word *pray*," says Jim Shores. "Without that word 'pray,' the series would have been commonplace."

Mail came from folks in all walks of life—from some of the line's own bond- and stock-holders, from heads of industry, from every state of the union and a half dozen foreign countries.

A second campaign was started, beginning October 1952. This emphasized the importance of faith in daily living. And every advertisement, while complete in itself, invited the reader to write for free reprints of the advertisements and a booklet entitled "Our Four Great Faiths."

Incredibly, over 1,400,000 copies of this booklet, 1,200,000 copies of a companion folder, "Toward a Better World," and 285,000 reprints of the advertisements were distributed in five months. Neither the ads nor booklets say anything about the railroad.

Nor do the T&P book jackets, which



A Mother's Thanks

By DALE EVANS ROGERS

THANK You, Lord, for choosing my wonderful mother for me. I am so grateful that You picked her, especially, because she was—and is—a Christian. She did the most important thing in the world for me, when she told me about You, and exposed me to Your Word, in Your House, on Your Day, from the time I was a baby. She sowed the seed early, and although the plant turned away from Your warmth for a while, stopping its spiritual growth, my mother never gave up praying for me. And five years ago, the plant turned its face to Your sunshine—and You transformed it. Thank You, Lord, for my mother.

Thank You, Lord, for my son, Tom. He has been a blessing and benediction to my life. From the time he first came to me, his baby hands took hold of my heart and never let go, until they led me back to You and the Cross of Calvary five years ago. It was my son who brought me back into Your Fold. Thank You, Father, for that child. How wonderful are Your ways!

Thank You for my little angel girl, Robin. What a priceless gift she was! She was the spring rain that softened the roots of the plant and caused it to grow faster toward You. When she returned to her Home with You, she left the plant spiritually stronger, with an unceasing desire to be where she had gone—with You.

Thank You, Lord, for my sweet five "adopted children" Cheryl, Linda, Dusty, Sandy and Little Doe. Each child has blessed and taught me more of Your love. Thank You, for the privilege of being "mother" to them, and bringing them up in the love and admonition of the Lord Jesus Christ.

My petition is this: that some day, perhaps when I have gone Home, my children will say, "Thank You, Heavenly Father, for sending us Mother, because she was a Christian." **END**

put to good use the Texas law requiring that all textbooks be sheltered within a stout paper cover. The railroad recently presented 100,000 paper jackets to the city schools of Dallas, each carrying a brief but potent reminder that prayer and faith are everybody's privileges as freedom-loving citizens of America.

In all this advertising no mention whatever is made of denomination. Bill Vollmer believes that anybody, anywhere and at any time, can get down on his knees and feel secure in God's presence. This is the essence of the Protestant faith.

You have to give Bill Vollmer credit for a nice sense of timing in his campaign. If he had frittered his strength away in aimless do-gooding he would never have reached the top, never been in a position to make policy. He employed the talents the Master had given him, from the age of 16, when he joined a railroad as stenographer, and he has been a good and faithful servant. Up the ladder he worked, from stenographer to chief clerk to assistant-to-the-president to senior vice-president of the Missouri Pacific. During World War I he was for a time borrowed by the U.S. Railroad Administration. But he came back to his job—and worked.

It was 1945 when the Missouri Pacific, which owns all of T&P's preferred stock and more than 50 per cent of its common, said, "Bill, we want you to go to Dallas as president of the Texas and Pacific."

As Vollmer puts it in one of his rare autobiographical moments, "At last I was able to do some of the things I had always wanted to do." He could accept a position of leadership in local drives—and did. He could sponsor symphony concerts—and did. He could give of his time, give of himself. And he did.

Personally self-effacing, he shunned the limelight. But the more he searched into what made people tick, what made them happy in their jobs, the more dissatisfaction he found. Many of them were chafing and rebelling at their daily duties. Worse, there were many who mistrusted and feared the outcome of their day's work. What if the country should go socialistic or Communistic? they reasoned. Then all they had lived for could be washed away in a moment's time.

Vollmer ached to do something constructive to fight fear. But he didn't set out upon any program of national import until he first cleaned up his own backyard.

Soon after moving to Dallas he employed a nearby college team to make a survey of T&P employees: Are you happy in your job? Would you come to work here if you had to do it all over again? and so on. The answers were

(Continued on page 49)

A Little Piece of Light

A happy memory is the most priceless of treasures. Recalled in a moment of darkness, the past can bring calm to the spirit, and flood us with certainty and hope

By THOMAS SUGRUE

WHEN I was of bicycle age I knew a woman who had more troubles than anyone else in town. Her children were a laboratory for accident and disease; her own health teetered continuously on the edge; her husband was an inept man who could stumble over his own feet and believe he had been tripped. Yet none of this misery seemed to afflict her disposition. Her hair turned white and her face became thin, but her eyes stayed bright and when she smiled the air around her filled with something that felt like a warm sweater on a cold day.

I passed her house regularly, and often carried medicines to her from the drugstore. One day after I had expressed sympathy for her latest misfortune, I said, before I could stop myself, "Gosh, ma'am, how do you stand it?"

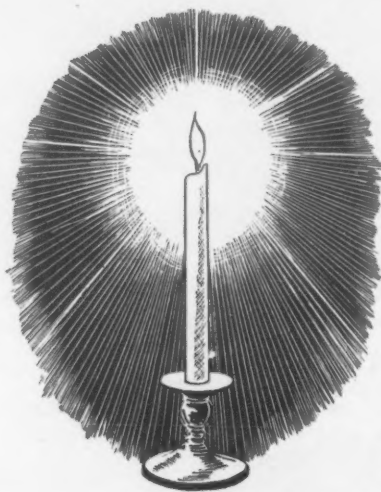
She turned her eyes and her smile on me. "I have a secret helper," she said. "I was raised on a farm, with three younger brothers. My mother had the care of all of us, and the chickens and the garden and the cows and lambs besides. When I was seven, on a freezing winter afternoon, things got worse than ever. A cow was ailing, the water in the pipes froze, and two of my brothers were sick. I came into the kitchen dragging a pail which I had filled with snow, hoping it would melt quickly so there would be water for washing the dishes. It was my own idea. I was frantic with worry for my mother, and determined to help her.

"She looked at the pail of snow and began to laugh. Then she cried a little. Then she took me by the hand and said, 'You and I are going to sit down and have a cup of tea together.'

"She made tea from the snow water, and we sat at the kitchen table together and drank it. My mother kept

laughing, and then crying, and pretty soon I was laughing and crying with her, though I didn't know what for. It was my first cup of tea. My mother kissed me, and we both went into the bedroom to look after my sick brothers.

"That is my secret helper—that scene in the kitchen. Whenever I feel



discouraged or very tired, I think of it, and I begin to laugh, and then to cry a little—it's good to cry now and then—and I sit down and make myself a cup of tea. When it's finished I'm ready to get on with what needs to be done."

She turned from the door. "Come in. We'll have a cup together right now." When I left she pushed her fingers through my hair and said, "A happy memory is the most valuable thing in the world. Remember that."

Memory has always been man's best friend, yet now, in our age of psychology, memory is regarded as a source of unhappiness, a hiding-place for the hurts of childhood. Memory is a

jungle in which the psychologist and his patient look for desires they would not attribute even to Satan.

The opposite, of course, is true. Most of any man's memory is a record of his mediocre efforts to be a better citizen and a more admirable human being. There are painful incidents he does not want to face, and there are failures whose story he has re-designed to make his own part in them more noble and sympathetic. There are also, if he wants to look for them, happy memories—not blurred remembrances, but those dilated moments when time's aperture is widened suddenly and the full sweep of life's plan and plot comes into view.

These moments occur to us not in times of planned pleasure, but when we are performing routine chores or discharging casual duties. Then, looking up idly, we see a taxi-driver helping an old woman into his cab, a small girl talking rapidly to herself as she walks home from school, a flight of geese on its way south. It is never an extraordinary thing; it is an ordinary scene in an ordinary day, which in an instant when the mind is open to impressions strikes through to the screen of the soul and leaves its image there.

We feel the impact of these rare communions, which flood us with strength and certainty, but we forget that their power continues within us; that they can be dug up from memory as can the lost hurts of childhood, and used to sustain any moment in any day, to soothe grief, or to salve pain. We disdain them because they are "sentimental," and therefore in bad taste. We should honor them because they are true. They are like great paintings, from which, while we look, the harmony and dynamism of life pour forth.

In each of us there is at least one of
(Continued on page 42)



The Mother

A story by MARGARET E. SANGSTER

ILLUSTRATOR: LUMEN WINTER

SHE came wearily into the little northern village, an old woman in the somber dress of a widow. And because her body was bent and worn, because her eyes were filled with an agony of heartbreak, the villagers were kind to her. And they gave her a small empty house in which to rest.

They were kind to her. But then, people were beginning to be kinder, all through the provinces of Palestine. Perhaps it was an outgrowth, this new gentleness, of the creed that a certain Man had preached. The creed that, not very many years since, a certain Man had died for. When He was living—this Man—many of the villagers had muttered about Him, from behind carefully raised hands. Many of them had dared to question His origin—and the authority by which He taught. But, after His crucifixion at the bidding of the cruel ones, they had ceased to mutter. And other stories—of resurrection and of a Love that had returned from the very throne of God—grew in their hearts.

None of the villagers had ever seen Him—this Man. His feet had never traveled up the narrow path that led to their small, hilly town. But travelers, passing through the market place, had spoken of His miracles. Of His tenderness. Of His power over disease. Of His radiant smile. Of His birth in a manger. And there were those among the older villagers who had glimpsed, upon that wintry night long before, the glow of the star that had already come to be a great legend in that country.

And so they were kind to the old woman—because kindness had taken deep root in their simple souls. And, for a bed, they lent her a great blanket of brushed camel's hair. And they gave her flour, more than enough for her frugal baking. And as she went about among them, like a vague shadow, but with pain in every line graven upon her ancient face, they at times pressed a coin or two into her withered palm.

And all of these things they did, though perhaps a shade indirectly, because Jesus had once said: "Unto the least of these. . . ." And had gone to His final sorrow with the blessed thought shining upon His brow.

It wasn't long before the old woman was a part of the village life. It wasn't long before people felt that she had dwelt in the small house for many a year. But, although she was a part of the scene, she never mingled. Something held her remote from the others. She had a way of sitting in her doorway of an evening, with her aching eyes upon the dim horizon line. She had a way of going to the village well with

such a blind look upon her face that other women tapped their foreheads significantly and stepped out of her path. Seldom did she speak, and when words came to her lips they were only murmured words of gratitude for alms and for food. She seemed almost inarticulate. And yet, for all her speechlessness, and though she was very nearly a public charge, there was something rather fine about her.

"Perhaps," said one old crone, gossiping with a neighbor, "she was a great lady—once. Who knows?"

And so the matter rested. Until the brown-eyed girl fell fainting on the doorstep of the small cottage, and was helped inside—that her child might be born upon a borrowed blanket of camel's hair.

The brown-eyed girl too had come to the village months before. But the villagers had not been as kind to her as they had been to the older woman. For the brown-eyed girl had not come somberly clad; she had worn instead a fluttery gown of scarlet. And her lips were made like a crimson bow against the rich olive of her face. And the wives of the villagers spoke sharply when their little children sought to answer the gaiety of her smile.

The brown-eyed girl had found a lack of welcome in the town. But despite it she had stayed on—perhaps for want of a better place to go. And as her hour had approached, her lips had grown less crimson, and the smile of them had faded, just as the fluttery scarlet gown had faded. And when she fell at the woman's doorsill she was like something bright that had been prematurely dulled, something vivid that a too-close, too-ruddy flame had singed.

But to the old woman who drew her inside she was suddenly beautiful. For she had come in need—and her need had loosened the bonds of a lovely memory!

The child was born, with the bright brown eyes of his mother and a stern little mouth that he must have inherited from his unknown father. And the old woman—heating water, warming clothes, making broth—looked at him across her work as a desert traveler, dying of thirst, would stare at a mirage. And something in the child's crumpled rose-petal of a face brought speech to the old lips.

"So pretty—so pretty," she crooned, as she bathed the baby. "His little legs—so fat and straight. Oh, but they will travel, in their time! His little hands—reaching after a happiness that he may never find. So pretty—so pretty. As pretty, almost, as my own small son—"

To the girl all these words, at (Continued on page 65)

They Gave Their Lives Away

And now in a home of their own they live
the harvest years in dignity and comfort

By DALE HAMILTON

"NO SUCH THING!" Charles and Grace Cole will gasp when they see the title of this story about them. And the gasp will prove the point. The genuine sacrifices of life are always made by people who do not know that they are making them.

It has never occurred to the Coles to regard their lifetimes of service as a personal giveaway program. They were simply on the scene when there was a need for the assistance or the counsel or the energy or the love that they could provide.

To them, there were no sacrifices anywhere along the way. There were only opportunities.

That's why a proper evaluation must come from someone on the outside, someone who can unemotionally sort out the evidence and unblushingly label heroism where he finds it.

Not that Charles and Grace Cole need medals. They don't. The free giving of one's life offers its own reward—the losers-keepers philosophy of Jesus. The plaudit of a good conscience is worth more than all the public hand-clapping in the world. And there are hundreds—thousands—of other preachers and preachers' wives who have given



God's Recruit ↑



The Family ↑

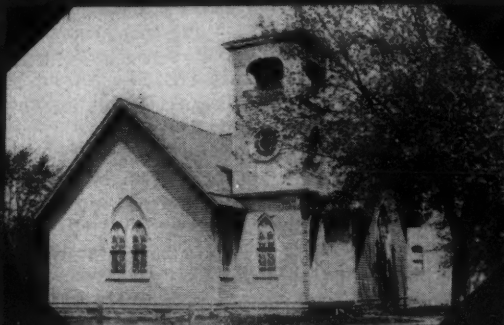


Sarah ↑

Busy Vacation ↓



First Church ↓



Home Parsonage ↓



as freely. The Coles, veterans now of forty years in the ministry, are fairly typical of those others.

But there is one major difference: the Coles, grown mature in Christian service, moving aside to make way for those who will follow in unending prophetic succession, have a pleasant, secure home of their own. They will have it for the rest of their lives. That is more than most retired preachers have.

Grown old and weary because they gave themselves away, most preachers never hear a "Well done!" this side of Glory. For most of them, their bread cast upon the water never returns as a little home of their own in their retirement years.

Charles and Grace Cole, living in a sunny apartment in Memorial Home Community in Florida, and the one hundred or so neighboring clergy couples are the fortunate ones. The Community cannot physically care for *all* the retired preachers in the land. But it can care for *some*—with the continuing help of church folks who have received much from their pastors through the years, and can now give back a little, as unto them.

Perhaps a turning of the pages of the Coles' album of memories will encourage you to think of the pastor who

led *you* to God; who smiled gently at *you* over his wedding manual as he said, "I pronounce you husband and wife"; who sat with *you* by the bed of a tossing child; who tightly gripped *your* hand at graveside.

You can never purchase that kind of inspiration, comfort, sympathy, friendship. You can never pay for stars with dollars.

But you can at least remember.

You can turn the pages with the Coles and warmly recall, "My preacher was like that!" And searchingly you can ponder, "Where is *he* now?"

As for Charles Cole, he always wanted to be a preacher. When he was a boy and felt the preaching urge upon him, he securely tied the family dog to the nearest post, and "preached" at his captive audience. But a boy must have more than a passing fancy for the ministry. He has to want it more than anything else. And Charles did—even when his goal clouded over when his father died.

It happened when Charles was 15. The oldest, he had three brothers and three sisters. What a job it was to hand a fifteen-year-old: fathering his family! He and his mother took the children back to Nebraska from Indiana, where

God's Veterans, 1953



Still Serving



Home in the Sun



Memories



Still Busy



HOLY LAND & EUROPE

ALL EXPENSE
TOUR

SEE THIS BARGAIN!

Follow the Master's footsteps with a congenial christian group sharing common interests and genuine fellowship. Rev. Harold W. Gretzinger, evangelist and world traveler, is your Tour Leader.

15 DAYS IN PALESTINE

For the pastor who can get away for only two Sundays

\$990

This Tour starts at the Pyramids and covers Egypt, Lebanon, Syria, Jordan and Israel including Cairo, Beirut, Baalbeck, Damascus, Jericho, Bethlehem, Hebron, Jerusalem, Nazareth, Capernaum and Haifa.

29 DAYS IN EUROPE

Six countries. Italy, Switzerland, France, Holland, Germany and England

\$880

Regular Cost **\$1870**

Either Tour available separately

44 WONDERFUL DAYS

Palestine and Europe

Our cost ONLY **\$1360**

You save **\$ 510**

Our Greatest Travel Bargain

Cost includes fare, hotels, meals, sightseeing, trips, etc. All Necessary Expenses. Write for map of Palestine and FREE Tour Outline. Get full particulars today. This advertisement will appear once only.

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I am interested—Please send me details of Tour.

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PRAISE BOOK PUBLICATIONS

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At All Bookstores

Dept. 26

they had moved because of his father's ill health. Not until his mother married three years later could Charles think again of such things as preaching and going to school.

There hadn't been much time for school in Muncie, Indiana. Charles had worked in the glass factory—ten hours for an incredible thirty cents—and after the panic of '93 the factory closed and even that small income was cut off. The big boy of the family hired himself out to farmers for \$4.00 a month; in Nebraska he was able to get a hundred per cent raise to \$8.00 a month, on cattle ranches. But the regimen in both states left few opportunities for school. Sometimes he was able to go one month out of the year; sometimes not at all.

Not until he was 18 did Charles get to go to school "steady." That was when he entered a business "college" in Aurora, Nebraska. The training enabled him to secure a job as bookkeeper. Before long, he was working in a flour mill, well set, but digging a comfortable and dead-end rut for himself with his fine-point pen.

He still wanted to be a preacher. He wanted to work with people.

So in 1904 he entered the Academy of Nebraska Wesleyan. He paid his tuition for the semester, bought his books, settled his room bill for a month—and had 27 cents left over. He worked at odd jobs, scratched for his education. Finally he had to borrow from the Student Loan Fund of the Methodist Church. Not for thirteen years was he to be free of the debts he began incurring then in an effort to make himself a more useful man for the Master.

While he was still in the Academy he began preaching. Twenty-two then, he assisted his own pastor who had a circuit of five churches in and around Phillips. Charles' first student charge that was his exclusive pastoral responsibility was a little country church with the kind of little country name that will awaken the nostalgia of every preacher—Prairie Home.

And still his quest for schooling went on. After the Academy, then the University, with a year off to bolster his finances. He finished the four years of academy and four of college in a total of six. In 1909 he married Grace, on a salary that was "supposed to be" \$750 a year. They went off to the church in September, the two of them, with all the boundless energy of young people able—with God—to change the world. Their enthusiasm was only slightly dimmed when they found they had to wait until wheat harvest the next year to get any sizable amount of their salary.

While they were at Valparaiso, their first full-time church, Grace's father and mother suddenly passed away, and

again Charles was handed a ready-made family. He and Grace moved in with the youngsters, two girls and four boys, the youngest only 9.

"Just this one thing," the children's father had whispered at the last—"keep them all in school!"

Some young couples would have bitterly resented such a destiny dumped in their laps. Grace and Charles didn't. The youngsters not only were kept in school, but every last one eventually graduated from either Nebraska Wesleyan or Nebraska State.

By 1913 when all the children but young Kenneth could be left with the oldest sister, the Coles went to Boston where Charles entered the School of Theology. The boy lived with them; was to all effects their son. In three years, Charles had his degree.

They were busy years, after that. Years spent mainly in Montana, places like Kallispell and Butte. His denomination later made him a district superintendent and he worked his way back and forth across the state, touching at some time every congregation in Montana, most of them small, most of them frightened and hurt by the depression of the 20's. When a "vacation" came, it was something like the week in Glacier Park, when Pastor Cole accompanied a photographer, helping to carry tripods and cameras and such.

It was while the Coles were at Kallispell that Gladys Elizabeth was born. And it was during these Montana days also when the Coles took into their home, one after another, five girls from outlying homes or from no homes at all, making it possible for them to attend school in town. Sarah Klinehans was one of their "other" children. She lived on a ranch, and would never have been able to get an education if the Coles had not taken her in. Winnie Powers was another. Winnie, an orphan, came to live with them in Butte, in order to attend high school. She became one of the family, staying with them for five years.

Sacrifices? Are they sacrifices when there are affectionate hugs, and letters addressed even today, "Dear Daddy and Mom—!"

In Havre, Montana, in Spokane, Washington, there was more generous living, more serving of churches, more sharing the deepest aspirations and deepest heartaches of people.

So the greater part of a lifetime raced by, and it was 1950. Their work was suddenly finished. It was time to step aside, let others take over. There wasn't much of a pension. They had never ministered in well-to-do conferences. They had given their lives in the Montana hills, served little churches, tiny churches, wonderful churches. Now it was time to stop.

They hoped to leave the severe winters with snow to be shoveled and ice to be hazarded. They wondered about California, but that took too much money.

And then they heard of Memorial Home Community, founded by a great-hearted man twenty-six years ago in memory of his underpaid preacher-father, and operated since 1946 by CHRISTIAN HERALD and supported by this magazine's outreaching family of readers and friends. Although there is always a long waiting list, they were able to make their home there in 1951.

The sun began to do its healing work. The garden beckoned and it was not long until Charles Cole had staked out his own plot, jocularly dubbing it the "Cole Mine."

Without the rigors of heavy responsibility, but with purposeful activities to give men accustomed to busy-ness a continuing sense of achievement, the Coles have a home of their own to the end of their days. Thanks to folks who help to shoulder the financial load in memory of their own pastors, they and the other clergy couples have a home among people who speak their language, share their ideals. It is a community of folks who have given their lives away to others and now can spend these slower-paced years in dignity and some measure of comfort.

Mr. Cole is chairman of the important Clinic and Infirmary Auxiliary Committee that is making it possible for Community residents to be assured of adequate medical care. There is golfing when he feels like it, and shuffleboard under the palms. He takes his turn at preaching in the high-vaulted Memorial Church. Mrs. Cole sings in the choir and plays a busy part in the Women's Guild and the Memorial Home Community Association. At home, she gives her care to African violets indoors and geraniums out. She and her husband enjoy watching the birds that come to the feeder outside their window.

Around them are mementos from friends they have known and loved. On the dinette buffet is the silver set that one of their churches gave them in parting. In the living room are other reminders that bring back smiles and heartache. But the victories and the sorrows were all part of the adventure of living and serving.

NO ONE can ever pay off a preacher for the life he has given away. No one can put the humble, powerful virtues on a barrelhead. But it does seem fitting that such as these should be enabled to live out their days as warriors of the Cross who have earned rest from the battle. If it seems that way to you, too, you can help to keep the roof tight over their heads and the broad windows wide!

THE END

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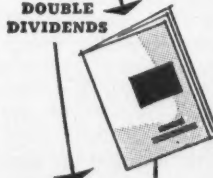
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MAY BASKETS FOR REMEMBRANCE

(Continued from page 19)

also a phrase from that morning's radio news broadcast. A commentator had told how the other half of the ideological world observed its traditional May Day ceremonies with the marching of armies and a review of armed might.

I have been thinking since of the mighty power of little May Baskets of Remembrance. Launched by love and kindness, they can form a definite weapon against the evils of today. Who knows how much power for good they might generate if enough of us tried to use the ministry of flowers—and not only on May Day—in meeting the tensions and troubles of our times?

Flowers did much for two of my friends, a dynamic Sunday-school teacher who leads a very busy life, and another woman of more than eighty years who attends the same church. For several years now the older woman has each week fashioned a corsage for the teacher, pinning it to her frock each Sunday before class begins.

Stopping by that teacher's home in the middle of the week, I always look for the tiny corsage in the green vase on top of her desk. One week it may be made of three rosebuds and a piece of maidenhair fern. Maybe it will be a pink hyacinth surrounded by blue forget-me-nots.

When her club friends ask her why she teaches this class with all the other things she schedules, she confesses, "Whenever I think I will never teach another year, I remember this weekly corsage. I think that if with all her physical pain and the trouble she has met in eighty years, she can take time each week to make a corsage in appreciation of what little I do for the class, then who am I to refuse to serve?"

The ministry of flowers led, in another instance, to the expansion of hospital service. There was a woman who had been active for years in community life, and then she retired. Although she could no longer attend club meetings, she read the newspaper reports eagerly and sometimes friends stopped by to tell her the late news.

When she read that a club officer was ill, she sent, by way of a visitor, a little nosegay fashioned of vari-colored flowers, arranged on a frilled paper doily, stems wrapped with the green gummed tape the florist uses. The nosegay was so beautiful the decoration committee wanted more for the luncheon tables and a committee took flowers to the home, with the request, "Will you make more?" A new hobby and interest opened for the retired lady. The chairman of sick calls began leaving flowers at the home,

to pick them up a day later in nosegays for the hospital. It became the happy custom of the group to give each young mother of the club a special nosegay made of pink and blue flowers and white feathery foliage.

Thus the club year was made happier by the contribution of this retired member from her home. When after several years she entered her final illness and it was announced at the club that she had died, there was an audible gasp from the women present, many of whom had never seen this honored member. That very afternoon a memorial fund was launched. They held a special board meeting to decide how to spend all the money which came from people who had been blessed by the flowers in some happy or sad crisis of life. Eventually it was decided that the money should go for new beds in the maternity wing at the community hospital. There they are now, with a nameplate honoring the woman who made flowers her friends in what might have been loneliness, and sent them out to make life more cheery for many.

Somehow word about flowers gets around. Knowledge as to what grows in which garden soon becomes common property.

ONE Sunday morning my telephone rang before six and a young man I knew only casually said, "Sorry to call so early, but my wife has just had a baby and my sister says you grow daffodils." Well, even if I had been thoroughly awake, I don't think this would have made much sense to me until he volunteered, "I've already routed the nurserymen and they are sold out from those two big weddings last night and the college formals. We didn't expect our baby this soon, but there *must* be flowers in the hospital room when my wife wakes up this morning!"

So he came over and we picked forty golden blossoms, and he went tearing off to the hospital with them under his arm.

The picture of a young mother and father and their firstborn in a room filled with daffodils on an early Sunday morning gave me a warm, rewarding happiness. For it is the flowers given in love and tenderness which can become the servants of faith and truth. It is the flower withheld which hurts and destroys because it limits our own generosity and growth. Who has not sat within a funeral parlor almost overcome with the fragrance of the massed flowers and thought of what even a small percentage of these might have meant to the deceased while yet alive?

Only recently I attended final rites

for a woman with whom I have served on community committees. At one such meeting in my own home, as she left the conference table she stopped to admire the little centerpiece vase I always use. Shaped like a bird bath, it has room for just two rosebuds, and perched on the edge is a little ceramic bluebird about to take off in flight. She pulled one of the roses from the centerpiece and brought it closer to her eyes and said, "How beautiful," and quietly returned it to the vase. For some obscure reason I did not think to offer it to her.

Now a month later, identical pink roses blanketed her gray coffin. And while I long since gave up the luxury of tears at the funeral of senior friends, I suddenly buried my face in my big purse and wept.

And perhaps therein lies the real message of the flowers, a paradox of wisdom. For they first remind us over and over again how transient is this life and how it must be enjoyed day by day, just as each flower has its moment of freshness and beauty.

If I can take flowers to the door of someone who needs encouragement, then let me do that much while the flowers are still in bloom. Nor need I be hampered by lack of funds for hot-house flowers, or formal training in the art of flower arrangement. For the cherished May Basket that came to me was made from a brown paper sack. On its side was pasted a picture of a garden that I had one day handed across the garden fence to the little girl next door who hoards picture postcards and such bits. We had looked at the garden illustration together and she had said with the certainty of her four years, "This is going to be my very favorite," and I had agreed lightly that I thought it was my favorite too, and then promptly forgotten about it.

But she had remembered, and had pasted onto the brown bag this favorite garden picture, to give away to me.

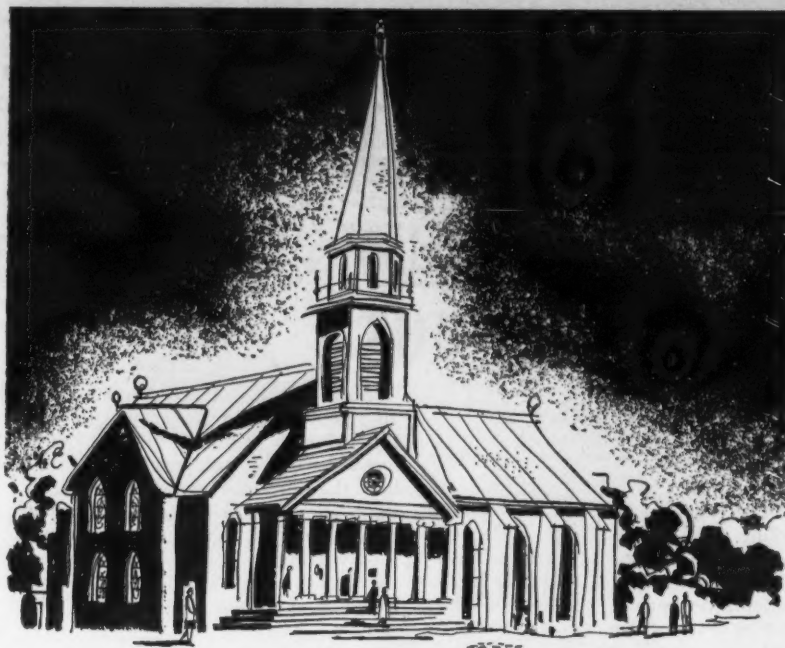
Not yet ready for kindergarten, she had already learned all there is to know about true giving.

There is something eternal, reassuring about flowers—whether in a child's May Basket, a hospital nosegay, a shared bouquet, or as I saw them, growing unconquered in the sand.

I live close to the western desert where valiant fighting men trained under a world-famous general, testing the newest armored equipment which was to bring victory in battle. Where these men engaged in maneuvers there are now broken pieces of equipment left behind in the hot desert sands.

And each spring the old-fashioned flowers return, and the wild verbena calmly climbs over the rusting steel to bloom triumphantly in the littered wasteland.

THE END



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Daily Meditations

by John W. McKelvey

Friday, May 1

READ COLOSSIANS 3:12-15

True happiness depends upon close alliance with God.—JOHN R. MOTT

YEARS ago Justice Oliver Wendell Holmes became convinced that no man can actually teach another anything. All a teacher can do is to let his students be partners in his work—impart as it were a ferment, as Emerson had once imparted a ferment to Holmes' own growing mind. But the trouble was, Holmes realized, that as you got older you realized that most men were incapable of receiving this contagion. "If you want it hard enough," he told his students, "you will get anything you want." The same statement applies to the spiritual realities of the Kingdom of God.

O God, our loving Father, Thou hast worked Thy wondrous works in the universe about us and all that we behold causes us to fall down in wonder, love and praise. Amen.

Saturday, May 2

READ JOHN 7:14-18, 24

IT IS so easy to be deceived by appearances. How well I remember riding on the train from the first cataract on the Nile down to Cairo, a distance of 500 miles. It was hot and dry and I soon was parched with thirst. Each time the train stopped I saw men selling long green cucumbers to the native passengers. They ate them with such a crunching relish I decided they were the answer to my thirst, so I bought one. It was as warm as the weather, and so flat in taste I threw it away in disgust. Appearances can fool you!

Lord, we look in upon ourselves and realize how frail and impermanent we are, how weak and imperfect without Thee. Lord, be our Refuge and Rock, our Hope and Salvation. Amen.

Sunday, May 3

READ COLOSSIANS 3:18-21

TODAY begins National Family Week, a week that doesn't need emphasis in the families where prayer is wont to be heard. It is profoundly true that the

"family that prays together stays together." It is not always easy to achieve this habit and spiritual vitality, but it means happiness and permanence. Perhaps the purpose of emphasis in stressing National Family Week is to point to the hazards before us as a nation. Last year, according to Federal Security Agency statistics, there were more divorces than marriages. Surely the time to pray is now!

O Father, who has placed the solitary in families, teach us how to observe the "thou" in our ties and obligations one to another, and so enter into love and peace. Amen.

Monday, May 4

READ MATTHEW 13:18-23

We always have time enough if we but use it aright.—GOETHE

SOMEWHERE nature is just now demonstrating its annual prodigality in the production and distribution of seeds. The maples, for example, will be littering the ground with ten thousand times ten thousand seeds, and man with dogged zeal will scrutinize his small domain to see that not one, if it takes root, will have a chance to grow into a tree. Does God in consequence stop making seeds? Of course not, for God's purpose is to replenish the earth. As it is with the earth, so it is that God thinks His thoughts and plants them in the heart of man.

Our lives grow empty and void apart from Thee, O God. Remold us, make us like Thee divine. Cause us to think Thy thoughts after Thee, through Jesus Christ. Amen.

Tuesday, May 5

READ I TIMOTHY 4:11-14

It is not he who has little, but he who wants more, who is poor.—SENECA

WE ARE rapidly approaching graduation time when many young people will literally "commence" the business of living. It is said that when Chief Justice Charles Evans Hughes graduated from Yale he was only nineteen. His applications to teach were always seriously considered until the authori-

ties learned his age. A principal once exclaimed, "Why, you could never maintain discipline with my students!" What a misjudgment to have made about the young man who became one of the great statesmen of his century! "Let no one despise youth."

Blessed Master, let this light of Thy countenance rest mercifully upon us that we may walk in Thy footsteps, entering bravely upon Thy paths of service and truth. Amen.

Wednesday, May 6

READ ROMANS 6:20-23

IN OUR zeal to live life our own way we are apt to commit the same blunder made by our well-meaning scientists. Professor Fleming, who made the discovery of penicillin, has pointed out that certain mouth-washes designed to kill germs are fairly effective until placed in the mouth. Then the mouth-washes and saliva go to work against each other, meanwhile allowing the germs to flourish. How often, in the realm of the spirit, we defeat ourselves by trying to outwit or surpass God.

Gracious Father, fill our hearts with discontent with the paltry glories of this world, but teach us to seek Thy truth, goodness, and will. Amen.

Thursday, May 7

READ LUKE 6:39-42

Character is long-standing habit.

—PLUTARCH

HOW OFTEN we encumber life by refusing to cleanse it of its dead branches! We harbor ill will; we pile up resentment; we gloat in our hating. Our behavior is on a par with the childish whim of Oliver Wendell Holmes when, as a boy, he learned that a teacher had had a dream that said he would drop dead sometime. Oliver and his desk-mate used to sit fascinated, watching the man lead prayers, "hoping the moment would arrive now, before the bell rang for dismissal." What fools we mortals be, insisting on the dark, dismal, dead issues!

Loving Saviour, we seek Thy presence in each passing hour. Deliver us

CHRISTIAN HERALD

from ourselves, our bickerings, our thwarted ideals. Give us nobleness and compassion, for Thy sake. Amen.

Friday, May 8

READ LUKE 1:51-53

I'd hate to have a million dollars and be without friends.—WILLIAM FEATHER

HISTORY has no more pathetic figure than Kate Chase, daughter of Salmon Portland Chase, Lincoln's Secretary of the Treasury. She was called by financier Jay Cooke that "gorgeous girl." But Kate Chase became a victim of ambition and arrogance, in the course of which she ruined the reputations of her father, her husband and herself, not to mention many others involved in her intrigues. Starting life with so many favorable capacities and attributes, she ended it with pitiable failure and bitter remorse. "The way of the ungodly shall perish!"

Father, teach us resistance to temptation and the will to overcome evil with good. Quicken us with celestial fire and fill us with the knowledge of Thy goodness. Amen.

Saturday, May 9

READ I TIMOTHY 5:24, 25

To see God in everything makes life the greatest adventure there is.

—LUCILE BORDON

ONE OF the most thrilling experiences during my year's sojourn in Palestine was when we visited the "diggings" at what the archeologists believed was the site of ancient Gomorrah, down in the Jordan Valley. It seemed a fair enough location and possessed many of the physical attributes that go to make a city possible and even attractive. But in spite of all this, Gomorrah was a wretched failure. Why? Because like Lot the people "pitched their tents toward Sodom," the symbol of all things evil and wicked.

O Father, who knows more of all our needs than all our prayers have revealed, we lift up to Thee our hopes and fears, and we ask only that Thou wilt claim us for Thyself. Amen.

Sunday, May 10

READ PROVERBS 31:10-12, 28-31

The way to get ahead is to start now.—WILLIAM FEATHER

WHEN the giant C-124 Sky-Master crashed last December at Moses Lake, Washington, killing 86 people, investigators were startled to discover that the control handle was moved only part way through before take-off, thus leaving some of the controls still locked. The disaster was due in consequence to the human factor, someone's failure to move the control handle. If the home is to succeed in today's world, it will

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be due in turn to the human factor, to mothers and fathers and children working together.

We bow before Thee, dear Father, asking that we be raised into such harmony with Thee and one another that our hearts may be attuned to Thy love.

Monday, May 11

READ ISAIAH 61:11

MANY people by this time have their gardens well on the way. Some things get planted early to profit by the April rains and the cool nights. Other things are being started as seedlings in preparation for transplanting. Meanwhile the spading or ploughing is under consignment. It is amazing how much is involved in starting a garden. And afterwards there is the cultivation, the weeding, the spraying, the dusting. Of course the final goal is vegetables. Life is like a garden.

Thou loving Father, who dost plant Thy truth in the inward parts, and dost water the arid wastes of our hearts, bring to fulfillment the harvest of the Spirit. Amen.

Tuesday, May 12

READ II TIMOTHY 2:11-15

IT IS a good thing to approach life and its work in the spirit of Charles Evans Hughes who was "intent on the day's work with the single ambition to do it well." He once reflected, "If the young lawyer sees to it that his work is of the best and if by intelligence and industry he stands well in his own generation, he can afford to await his share of the privileges and responsibilities which to that generation are bound to come." This was the course he took, and it holds the secret of victory.

Lord, we are drawn to Thee as those who have been lost in the wilderness are drawn to the safety and rest of a lighted habitation. Grant us peace.

Wednesday, May 13

READ I JOHN 4:7

H. A. OVERSTREET in "The Mature Mind" interprets Jesus' message on love by showing how Jesus tried to deliver His people from defeat—first the defeat exacted by the Roman legions and the power-hungry individuals and groups among themselves, and second, the defeat inherent in their failure to rise above the success pattern of those who had conquered them. Jesus tried to show men that the only true way to happiness was to reject this pattern.

O Holy Saviour, we gravitate to Thee as those broken fragments of today's outworn machines are drawn into the unyielding grip of a magnet. Hold us by Thy Hand. Amen.

Thursday, May 14

READ PSALM 121

PERHAPS you read the story of the conquest of Annapurna, one of the fourteen Himalayan peaks which tower over 26,000 feet. Maurice Herzog, one of the Swiss climbers, wrote: "Never before had I felt happiness like this—so intense and so pure. How wonderful life would now become!" Such ecstasy belongs to those sublime moments on a mountain-top when you are removed from the madding crowd and stand within reach of heaven. Unfortunately such ecstasy remains for the most part a "mountain-top" experience, but as such it is priceless.

We come to Thee, Lord, in sorrow and penitence, acknowledging how frequently we lack power to rise with blessing, but knowing always that power and mercy are with Thee. Amen.

Friday, May 15

READ EPHESIANS 2:8-10

CATHERINE D. BOWEN in "Yankee From Olympus" tells how Oliver Wendell Holmes, Jr., as a boy would seize on a subject that interested him and would discuss it "to death." If someone broke in with a pun or quip, Wendell not only did not laugh but he ignored it and talked on without so much as a decent interval. Nobody could stop him. "Wendell puts a but at the end of every sentence so he can keep on without a pause." At least he is to be credited with sticking to the subject at hand, a good trait when applied to great ends.

Father, Thou only art able to lift us above the miry clay and set our feet on solid ground. Give us confidence in Thy truth and obedience to Thy will, for Jesus' sake. Amen.

Saturday, May 16

READ LUKE 21:37, 38

ONE TREE is more closely associated with Palestine than any other—the olive tree. At once the Mount of Olives comes to mind, and the garden where our Lord prayed so frequently and on one never-to-be-forgotten night "sweat as it were great drops of blood." We think of olives also, and olive oil, but what we probably don't know is that olives plucked off the tree are bitter, so bitter they make your mouth pucker. They must be seasoned in brine water to be edible, just as life, to be just and holy, must be disciplined and cleansed.

Thou Son of God, in whom we are privileged to trust and believe, and by whose life and example we are commanded to take heart, sustain us with Thy power and love always. Amen.

Sunday, May 17

READ PHILIPPIANS 2:5-10

You cannot live big with small ideals.

—SELECTED

LAST FALL the papers carried a news story of a primitive model of a magnetic memory device that may one day have the human brain's versatility and capacity for storing and recalling information. Although the memory device is small in size it needs auxiliary equipment which fills two metal cases seven feet high and two and a half feet wide. When God invented a memory device He devised it to fit in a small corner of the human cranium. More than this He makes it possible for each of us by faith to "possess the mind of Christ."

We want, O Father, to prove ourselves worthy of all that Thou hast done for us. Most of all, we seek to be found faithful in our loyalty to Christ our Lord. Amen.

Monday, May 18

READ MATTHEW 5:45-48

It is much easier to be critical than to be correct.—ERWIN G. BENSON

EVERY now and then we experience such a day of sunshine and warmth as to convince us that winter with all its chilling blasts is gone by forever. Of course, not forever, but certainly for a season. And rightly so, because the Creator intended the seasons to advance, the winds and snows of winter to be followed by "the breezes and the sunshine, and soft refreshing rain." All this happens alike for the just and the unjust, reminding us of "the wideness in God's mercy," and in turn of our obligation to do good in place of evil.

We seek, dear Lord, the strength in love to forgive, to serve, and to reconcile the world about us including those who sin against us. Amen.

Tuesday, May 19

READ ROMANS 12:14-18

OLIVER W. HOLMES as a young man returned from medical studies abroad with three principles of medicine: "Not to take authority when I can have facts; not to guess when I can know; not to think a man must take physic because he is sick." These principles might well be applied to life in general, with one result, at least—that we should discover new approaches to old problems and new light on what has long appeared fixed and sure. Ours is the adventure into the realm of truth, the truth that makes men free.

We beseech Thee, Father, for Thy power to heal and renew both body

and soul. Impart to us the will to seek Thee and the humility to be taught by Thy Spirit. Amen.

Wednesday, May 20

READ LUKE 10:25-28

Glory is not in having more than others; but in doing more.—ERWIN G. BENSON

H. A. OVERSTREET has given a fresh interpretation to the Christian ethic, "love your enemies." To love means to affirm people, granting them gladly the full rights of their unique humanness. "One does not truly love a person and yet seek to enslave him—by law or by bonds of dependence and possessiveness. When we experience a genuine love, we are moved by this experience toward a capacity for good will." This insight enables us to understand how by love we can "overcome evil with good."

Look upon us, Lord, with divine pity and reveal to us how Thou wouldst raise us up in faith and strength to do Thy will and perform Thy works, through Jesus Christ. Amen.

Thursday, May 21

READ ROMANS 12:9-12

If you insist on using a hammer, build something.—UNKNOWN

JOHN HOLMES, brother of Oliver Wendell, is said to have once remarked: "I have only had one compliment in my life. It was when I was six, and Nellie was brushing my hair. She turned me 'round and said to Mother, 'I don't think John's so awful crosseyed, Ma'am.'" No doubt John Holmes was indulging in some playful whimsy, but certainly he was emphasizing something we are too frequently caught in, namely back-handed compliments, in which there is scant joy at best.

O Christ, teach us the secrets of Thy matchless example, in love preferring one another, in truth seeking blessing for our brethren and in sacrifice serving those in need. Amen.

Friday, May 22

READ I CORINTHIANS 12:14-18

Dark clouds are things that pass; the blue heavens abide always.—SELECTED

SAMUEL SELVON, in "A Brighter Sun," tells the story of Tiger, a 16-year-old Haitian. Tiger grows from awkward immaturity to the wisdom and strength of manhood to discover at last "an old, old lesson—that is, that plans have a way of going awry, that a man can't expect to achieve everything all at once, and all by himself." What Tiger learned is the lesson Paul would underscore, that the path to glorious experience is the path we take with God, who made us in His divine

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Gracious Master, make us love Thee for truth and righteousness' sake, lest we stumble into vain paths and the fatal pitfalls of evil. Give us Thy strength. Amen.

Saturday, May 23

READ ZECHARIAH 3:10

Whenever we are in the wrong place, our right place is empty.—ERWIN G. BENSON

IT IS along about this time that the figs begin to ripen in Palestine. For many weeks they hang green and hard on the fig trees, and then quite suddenly they turn yellow and golden in color and become soft and juicy for eating. They are the poor man's relish and the rich man's delight. The dream of the ancient prophets was that in the fullness of time, righteousness and peace would prevail, the proof of this happy time being that "every man" should sit in confidence and gladness under his own vine and fig tree. How long, O Lord?

Bestow on us, O God, the grace to bring such dreams of peace and brotherhood to pass. Open to us doors of service and opportunity to serve Thy kingdom. Amen.

Pentecost Sunday, May 24

READ ACTS 16:25-31

ON THIS day of Pentecost the Christian Church was born over nineteen centuries ago. On this 24th of May in 1738 John Wesley was "born again," and in his second birth was born the Methodist Church. There is no hidden magic in this day as such, but there was and is hidden power in the act of faith which made Pentecost and Aldersgate historic in human experience. It is power available to "as many as believe." Whenever a man can say as did Wesley, "I felt I did trust in Christ, and Christ alone for salvation," then life will be transformed.

Lord, let Thy light so shine in and through us that we may become fit symbols to represent Thy way, truth and life. Sift, humble and exalt us.

Monday, May 25

READ JOB 38:22-27

TO MOST of us it would seem as though summer were just around the corner, and so it is. But fortunate are we if winter is not too far behind us. Although we may think we have had enough of snow, it is a good thing that "the treasures of snow" last on and on in the mountain recesses, releasing the stored-up water little by little and thus filling the earth with its reservoirs and springs. What we

fail to see in the realm of a physical providence we often fail to see in the spiritual realm, but God's hand is always nigh to help us.

Thanks be to Thee, O God, because Thou art mindful of us in our times of need. Thou dost lead us ever upward.

Tuesday, May 26

READ MICAH 6:8

The greatest of all faults is to imagine you have none.—UNKNOWN

OLIVER WENDELL HOLMES, JR., who later became famous as Justice of the Supreme Court, once as a young student read Plato's "Republic" and wrote a paper on it. He gave it to Emerson to criticize, and Emerson sat down and read it while its author didgeted on the sofa. Emerson shook his head and said, "When you shoot at a king you must kill him. Hold Plato at arm's length . . . but say to yourself, 'Plato—you have pleased the world for 2000 years. Now let's see if you can please me.'" Not a bad test.

Father, we see ourselves as heirs and joint heirs of so many treasures for which we labored not. Make us able to be worthy of so great an inheritance.

Wednesday, May 27

READ GALATIANS 2:20, 21

IT IS very easy to get sidetracked into futility and error. The Germany philosopher Nietzsche, sometimes called the "mad philosopher," had some profound things to say about life, but also committed some tragic mistakes. For one thing, he seems to have missed the significant fact that man is a social animal, and that he lives the life abundant not when he lives as a superman above his neighbors, but when he lives in close relationship with others.

Forgive us, gracious Father, in our arrogance and greed. Cleanse us of wickedness and evil. Amen.

Thursday, May 28

READ PSALM 100

ONE OF THE high points in Catherine D. Bowen's "Yankee From Olympus" is where she tells how Fanny, the future Mrs. Holmes, once tried to get Oliver Wendell Holmes, Jr., to write to William James who was traveling in Europe, and sick. "Bill James is your friend. He is alone and ill." Wendell merely shrugged. Fanny then got up and turning to Wendell's uncle, said, "Mr. Holmes, has your nephew, all his life, professed to care more for ideas than he cares for people?"

O Father, Thou dost know all about us and still Thou dost love us, not because we are worthy but because we are Thine. Teach us to love one another.

Friday, May 29

READ I CORINTHIANS 9:8-10

SOME PROCESSES go on and on, among them threshing grain. From the earliest days men have devised ways of separating wheat from chaff. In Palestine the methods still widely used are primitive indeed. The grain is spread over the solid rock floor of some gentle hill-top and flailed with sticks or dredged with oxen-pulled heavy logs through it. Then it is tossed with forks into the air until the wind has blown the chaff away and the grain is garnered into storehouses. So the Lord tries us, and sifts us as wheat.

Holy Father, Thou hast given Thy Son to redeem us from sin and darkness, and Thou art never ashamed to be called our Father. We praise Thy name forever and ever. Amen.

Saturday, May 30

READ MATTHEW 26:10-13

IT WAS a hot Memorial Day many years ago when Justice Oliver Wendell Holmes, Jr., shocked half of Boston by demanding in a speech, "What kind of a world do you want?" A world, Holmes went on, where pain is the only evil? A world cut up into five-acre lots, no man upon it who is not well-fed and housed—and lacking altogether the divine folly of honor and that senseless passion for knowledge that outreaches the flaming bounds of the possible? If so, then it is going to cost something in "blood, sweat and tears." The price is no less today.

Lord, fill us with courage to do that which is right, administering our chastisements with love and mercy, and seeking our goals with faith and hope, through Christ. Amen.

Sunday, May 31

READ II CORINTHIANS 4:16; 10:7

We do not need more law; we need more religion.—CALVIN COOLIDGE

SOME TIME ago the papers carried a story with tragic implications. It told of a young woman who was arrested on the charge of attempting to murder her father and who confessed to the attempted murder because "he's ugly looking and he made me that way." But ugliness, like beauty, is not something that has to do with outward appearances. And life, after all, is not judged by what we begin with, be it attractive or otherwise, but by what we do with what we have. And, if we will, we can be transformed into new creatures in Christ.

Dear Master, in whose life I see all that I would, but fail to be, let Thy clear light forever shine, to shame and guide this life of mine, for Thy sake.

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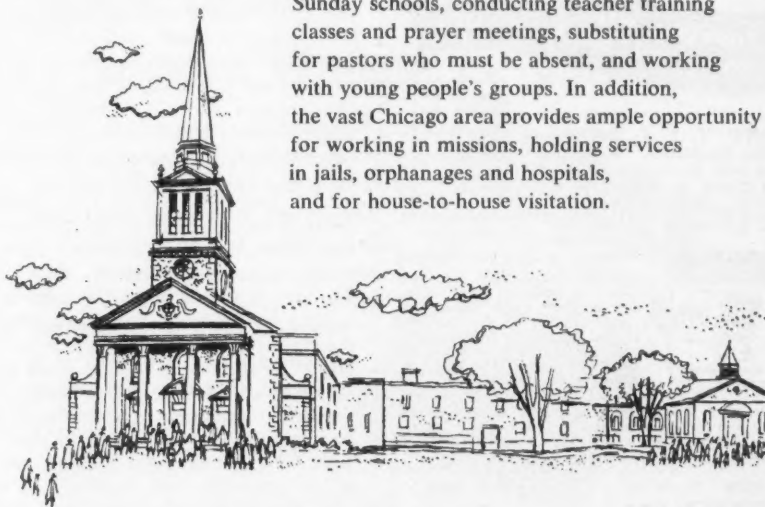


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MAN OF FAITH

(Continued from page 18)

is more than a glimmer of his mother's quick admiration of religious zeal. He seldom speaks of religious faith without prefacing the phrase with "deeply felt." The only time he becomes impatient with piety is when it is static. He feels that religious faith, if taken seriously, cannot help being always and dynamically on the move toward a strategic objective. Among his best-loved religious songs is "Onward Christian Soldiers." Among religious figures, of whatever denomination, he reacts quickest to those with burning passion behind their drive.

"Take Billy Graham, the evangelist," he told me. "He came to see me in Europe. I gave him more time than I would any ordinary VIP. His fervor in putting across his message is so sincere that I found it inspiring to talk with him. I told him: 'I don't care how you preach, as long as you believe so strongly what you are preaching, it is good for us.'"

As Ike talked—pridefully—of his parents' strong faith, he leaned back in his chair and his wide-set eyes looked out the window and off into the distance as though to see in sharper focus the faith that had undergirded his upbringing.

He could remember, as though it were yesterday, the daily family worship, the big Book in his father's hand. His father had a way of stopping in his reading to dwell upon a text with special import for six sons being readied to face life and its complexities. One stopper was: "The fear of God is the beginning of wisdom." Another: "He that ruleth his spirit is better than he who taketh a city."

The passages chosen for family reading were usually those with positive teaching. The Ten Commandments got less attention than the Sermon on the Mount. The men and women of the Bible, their sayings and doings, were as familiar to him as his farmer neighbors and their small talk about crops, politics, the weather. Of the Old Testament characters Ike's own favorites were Joshua and Daniel. Joshua's quick activism, his pure quality of patriotism, his readiness to accept the challenge of imposed duty, won his heart. And Daniel, whose serene faith could enable him to look lions in the face without flinching, was a man any boy could admire.

On Sunday afternoons, when devout neighbors came to call, there would be more Bible reading, with plenty of religious discussion and hymn-singing. One hymn often sung was "Lead, Kindly Light"; it became his favorite. His family knew what it meant to face dark days and "encircling gloom." On

a hundred harrowing occasions he had seen how the faith embodied in that hymn had thrown serenity and courage into their lives.

In later years, he too had known "encircling gloom"—times when, in the terrible loneliness of supreme command, there had been no "up" but to God. Always then his mother's quiet advice had come back to him: "Do your best," she had said, "and then leave the rest to God."

There was, for example, that dark night in July 1943 when, oppressed by the grim necessity of sending his relatively green troops against battle-hardened veterans in the first amphibious assault against Fortress Europe, he had gone alone to a high hill overlooking the Malta harbor. All plans had been made, all orders given; there was nothing more he could do. For hours it seemed he stood gazing out at the moonlit sea and up to the pale stars, terribly shaken by his great gamble with the lives of American and British boys soon to be thrown against the bullet-swept Sicilian beaches. Then, suddenly, right at H-hour, the roar of planes filled the sky and through the dim moonlight he could see the ships starting out. He could feel even now the surge of emotion that had lifted him, through no volition of his own, to rigid erectness, his hand to a formal salute to his boys. Then his hand had dropped to his side and he had knelt in prayer. "Lead, Kindly Light . . ."

IT WAS, in fact, the fiery furnace of war that burned away many of the secular accretions of his years since boyhood and left him increasingly with the naked and simple foundation his parents had built in him.

Asked why, after leaving home and all through his military life, he never aligned himself with any one church, he explains the non-sectarian character of the military chapel which tended to give him "an undenominational habit."

Too, there was something at West Point that got him off church attendance for a spell. Upon arrival at the Academy, he was annoyed at discovering that cadets were expected to march to chapel. He balked. Regimentation within the requirements of the military—that he would go along with, but not in such private affairs as religion. To a classmate he fumed, "If there is one place where a man shouldn't be herded, it's in worship." He staged no revolt, made no loud protest. He simply unhinged himself from the irksome requirement by volunteering to teach a Sunday-school

class of post officers' children—during chapel hours!

At the time of my interview, he plainly had in mind taking membership in the church he joined last February. But he was reluctant to have that fact stated during the campaign. He abhorred giving the impression that he was "using" religion to garner votes. Nor did he want to lay himself open to pressures: "I'd get a thousand letters asking me to join this, that, or the other church." Yet it was clear that growing within him had been the conviction that, win or lose in the contest for the Presidency, he should make his life set an example of allegiance to and support of the institutions of religion.

He had assessed the potential strength of religious forces, and found it mighty. He said: "Latest church membership statistics list more than 90 million Protestants, Catholics and Jews in the United States—and I believe there are many more men and women of deep religious faith who are unrelated to any official church body. Imagine what a revolution would come to politics, local and national, if that great body of idealistic people were really to get into a crusade for decency and honesty in government and for promoting peace in the world!"

"Crusade" was a word he early adopted for his campaign and later for his administration. He likes its religious ring, its militancy, its suggestion of right pitted against wrong. When during the campaign an adviser gently suggested some other term, fearing its connotations were too pious for some voters, he brought it out oftener and stronger. "Crusade," he says, "is a word understood by people of ideals."

It is impossible to talk with Dwight Eisenhower five minutes before becoming completely convinced that he sees his "crusade," and indeed the whole world conflict, in fundamentally religious terms, that his hope for a Free World victory lies almost completely in arousing and reactivating throughout America the same keen faith that built the nation.

With great sincerity he told me: "Our forefathers proved that only a people strong in godliness is a people strong enough to overcome tyranny and make themselves and others free. Today it is ours to prove that our own faith, perpetually renewed, is equal to the challenge of today's tyrants. What is our battle against Soviet Communism if it is not a fight between anti-God and a belief in the Almighty? Communists know this. They have to eliminate God from their system. For when God comes in, Communism must go."

His belief in the invincibility of

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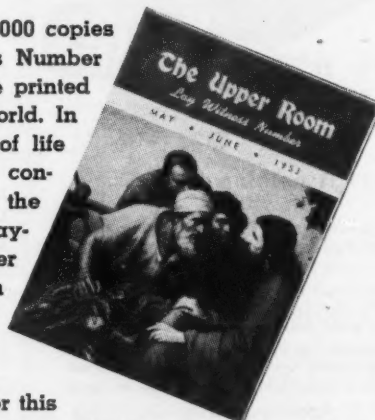
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America's religio-political structure is firm. He likes to quote James Russell Lowell's answer to a foreigner's question as to how long the republic would endure: "So long, sir, as the ideas of its Founding Fathers are dominant!"

When I suggested that some of our more skeptical citizens might not be able to match his assurance that faith and prayer are our most potent weapons against the perplexing problems of the day, Eisenhower was silent for a long moment. Then he said: "Let me tell you a story out of our early history."

It happened at the Constitutional Convention of 1787. Here were assembled men charged with creating one of the most revolutionary documents of all time, the Constitution of the United States. For five weeks the delegates had been wrangling, arguing, sweating—and they hadn't been able to agree on a single line. Then it was that Benjamin Franklin arose and addressed the chair. "Mr. Washington," he said, "the small progress we have made is melancholy proof of the imperfections of human understanding. In this situation of this assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understanding? I have lived a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of man.

We have been assured, sir, in the Sacred Writings that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this, and therefore beg leave to move that hereafter prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business." The motion was unanimously approved and voted.

Dwight Eisenhower looked at me and said quietly: "To me it is immensely significant that from that moment many of the difficulties faded away, the problems smoothed out, and the Convention rapidly moved toward the completion of that great achievement, the writing of our Constitution."

He paused again, then said: "I like that Bible verse Franklin quoted. I think, if I am elected, I want my hand to rest upon it when I take the oath."

I stood to go, my allotted time for the interview more than twice used up. As I left the hotel, chimes from a nearby church tower began to play. Perhaps they had been playing all along, and I had not noticed. The unknown organist's choice of hymn was, of course, purely accidental. But somehow it seemed singularly appropriate, both as a challenge to the nation and as tribute to the man her citizens soon would choose to lead them.

The hymn was: "Faith of our fathers, living still . . ."

I looked up at the lighted windows of the room I had just left, and wondered if Ike too had heard. END

A LITTLE PIECE OF LIGHT

(Continued from page 25)

these happy memories, a sequence of events when fortune turned for a little while in our favor. The memory is there to give its joy and confidence to us again and again, if we will accept it. I have a friend who guided his business through hazard after hazard—a depression, a war, overexpansion, a recession—on the strength of such a memory.

"When I was in high school," he told me, "I pitched for the baseball team. In my senior year we played our last game against the other high school in our city. I was having the best day of my life and I knew it. But the other pitcher was just as good. We each got one run, then went right on through the ninth inning tied, 1-1, and kept on through the fifteenth.

"I went out to start the sixteenth and all of a sudden I got mad. Here I was pitching the best game of my career, finishing up my playing days at high school, and I was about to get licked. One bad ball from me was all that other team needed—or an error

by one of our boys. I stood on the mound and looked around the field and got madder and madder—and as I got madder I felt strength coming into me.

"It seemed to come from all over—from the sky and the ground and from somewhere in myself. I struck out the side on 12 pitches, and all the time I kept saying to myself, 'Nobody is going to take this one away from me. No matter how tough it gets I am going to win it!'

"The first man up on our side got to first on a walk. I was next. I picked up a bat and hit the first pitch over the third baseman's head and down the left-field foul line. The man on first scored and the game was over. I just stood there on second base saying to myself, 'Nobody is going to take this one away from me. No matter how tough it gets I am going to win it!'

"I won a lot of other ball games after that, in college and in the minor leagues. But I don't remember them. I remember only that one, and when—

(Continued on page 44)

THE CHILDREN'S PAGE

Edited by
BETTY JUNG
FITZSIMMONS

Brave Mother

FOR many days now, the little fawn and his mother had been in hiding. It was the time of the year most feared by every deer in the forest—the time of the hunters. From the first sound of the guns, the fawn and his mother had spent their time in the deep swamp along the edge of the forest.

But now their food was gone, and they had had to come out in search of something to eat. Carefully and quietly they threaded their way through the trees. There was no snow on the ground, and so they were able to find some delicious moss.

The fawn was filling his tummy when his mother raised her head quickly. Had she heard something or seen something or had her keen nose caught the scent of a hunter? The little fawn waited anxiously.

"Come," said Mother Deer.

And the little fawn followed closely at her heels, as he had been taught. He could trust his mother to get him out of whatever danger there might be, for she was wise in the ways of the forest. His mother paused often, and the little fawn paused too.

Suddenly he knew what it was; it was smoke! Smoke—here in the forest! That was a danger even worse than the danger of the hunters.

"Let's run from the smoke, please, Mother, let's run before it's too late," cried the little fawn.

But the Mother Deer just stood

What Do YOU Think?

Here is a letter from an eleven-year-old reader who has a good idea:

Dear CHRISTIAN HERALD friends,

For a long time I have wished that someone would give me or that I could find a little baby girl to care for and love. Maybe I'll never actually find one. But I can give other children all over the world a real friend through letters. I already have one orphan friend in Italy and forty-one others in many different states and countries.

I promise to answer any letter I receive.

—Millie Don Wendorf
Box 38, Simms, Louisiana



One of your favorite forest friends is hidden in these numbers. Draw a line from dot to dot, beginning with number one, and see him come to life.

there, sniffing and listening. Then she said, "You wait here for me."

"Oh, please don't leave me here alone. I won't know what to do by myself," pleaded the little fawn.

"All right, you may come with me. You must be very quiet, and no matter what happens, you must not cry out," agreed the Mother Deer.

They had gone only a little way when the mother deer motioned to the fawn to stop. The smell of smoke was stronger now. Then the little fawn saw where the smoke was coming from. There was a camp fire smoldering right in the middle of a clearing. He and his mother watched it. There seemed to be no one near it. But the fire must have been made by hunters.

"Please come away," pleaded the little fawn. "One of those hunters may come back any minute."

"No, little fawn, you must do as I tell you. I want you to stay right here behind this big pine. I'm going to try to put out that fire," said Mother Deer.

"Oh please, Mother, you mustn't try it. You might get burned, or you might get shot by the hunters," cried the little fawn.

"Do you know, little fawn, what

might happen if that fire got started through the forest?" asked the Mother Deer.

The little fawn nodded his head sorrowfully. And, he told himself, he must try to be as brave as his mother. Almost as brave, that is, for he felt that he could never be quite as brave as she.

So the little fawn watched as his mother carefully approached the smoldering fire. He saw her walk up to the fire and step right into it, stamping and stamping it with her hind feet. Poor Mama Deer, how the fire must burn her feet!

Several times Mama Deer scurried back into the trees when she thought she heard a noise. But, when she was reassured, back she would go to that fire. Finally she had stamped out every bit of it.

The little fawn noticed that his mother limped all the way home that night. He was a mighty proud little fawn. His mother knew more than those humans who were so careless they didn't even bother to put out their fires. All by herself she had saved the entire forest!

—ISABEL WILLIAMS



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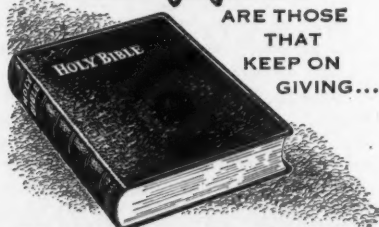
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A LITTLE PIECE OF LIGHT

(Continued from page 42)

ever I get in a tight spot, in business or in anything else, it comes back to me and I see myself on the mound again and I hear myself say, 'Nobody is going to take this one away from me... no matter how tough it gets I am going to win it!' And I do. All that energy comes back to me, and because I know it worked for me once, I know it's going to work for me again. I don't get mad anymore; I just get confident, and whatever the trouble is, I knock it over and keep going.

"Funny, I never think of that game except when I'm in trouble."

It is wise to forget this kind of memory except when in trouble; it is foolish to waste its power of instilling confidence on an hour of narcissism, when nothing is accomplished but flattery of the ego.

For relaxation, for the long bridge of time at night when the world has been relinquished by the mind but sleep has not yet come, there is another type of happy memory. It is the best and the most inspiring of all the memories you can have—an incident which happened to you but in which someone else was the hero, during which the aperture of time swung wide, letting the whole panorama of life's intelligence sweep into you. There is no difficulty in life which cannot be conquered by the memory of such an incident. He who owns one is rich beyond the dreams of avarice.

Mine came to me 13 years ago, in the spring of 1940. I was very ill; I could not get out of bed nor do anything at all to help myself. In mind and spirit I was desolate. I lay in a bedroom which overlooked the sea. Across the street was a small Catholic chapel, and early each morning I heard, through my open window, the voice of Father Brennan saying mass in his strong, musical brogue. One afternoon he visited me and I asked if he would bring me communion after mass on the following day. He said he would, and early the next morning my wife covered my bedside table with a linen cloth and placed on it a lighted candle.

It was a dark morning, filled with mist. As I watched the flame of the candle the door to my room was opened, slowly and very softly. I turned and saw my daughter, Patsy, letting herself in without noise. When the door was carefully shut she turned to face the room and found herself looking at the candle. She had never seen one before and the sight transfixed her. I watched her as her eyes widened and her small mouth opened in wonder.

She was then two years and four months old. Her hair was the color of

cornsilk. Her mother had dressed her in corduroy overalls and a sweat shirt; on the back of her head was a cut-down freshman cap from the university near by. Her face was still round, but the child in it was giving way to the girl, and as the flame of the candle paddled back and forth against the darkness of the room, light and shadow splashed against one another on her cheeks and chin and over her forehead.

She stared for what seemed like a long time, then whispered, to nobody at all, apparently, "Oh! It's a little piece of light!"

She kept watching the flame, and I watched her. Then she remembered her mission in the room, and wrenched her eyes free. She turned to me, scrambled up on the bed, and crouched beside me, peering into my face.

"Father Brennan is coming to bring you the Dear Lord?" she asked.

"Yes," I said.

She pointed to the candle. "What is that?"

"It is a candle." Then, because I wanted her to know that she was right, I said, "A candle is a little piece of light."

She gave a small nod of her head. This was the way she let me know that she understood whatever I said. We both watched the candle flame then, until I heard the chapel door slam and the sound of Father Brennan's footsteps coming across the road.

"He is coming," Patsy said, and slid off the bed, leaving the room as quietly as she had come into it. In a minute Father Brennan's hand was on the door knob.

"An Irish morning," he said. "The mist is like a prayer."

HE was not with me long. He had blown the flame of the candle out, and now the mist began to fall and some of the morning light came into my room. He was not across the road when Patsy returned. She closed the door properly, then climbed quickly up on the bed.

"Where is the Dear Lord?" she asked.

There was no time to think, and I dared not hesitate.

"He is here," I said, "in my heart."

She put her head on my chest and moved it about until she found the sound of my heart. Her freshman cap fell off and rolled over my face. I put it aside and looked down at the golden hair splashed over me.

After a while she lifted her head and looked at me. "Do you hear Him?" I asked.

"Yes," she said. "What does He say?"

There was no escape: the flicker of

a pause would inform her that I was making up something.

"He says He is very happy to see you again. He hopes you are happy, and He didn't mean to get you wet in that shower yesterday. He wanted to wait until you got home, but the violets were so thirsty they would not be patient.

"He says there is a lot for Him to do in the spring, with the grass and the gardens to be watered, and the farms drink so much He doesn't really know what to do about it. He says He can usually find enough water for the world, though, and enough sunshine, but what He is short of sometimes is love. He wants you to help Him, so if you will love the world He will thank you.

"He wants me to love the world too, and He is going to look around inside me and see if He can find out what is making me ill, and if He does He will fix it. But I am all right anyhow, He says, so long as I have you to look after me."

SHE gave me a nod of understanding and smiled with that look of motherly tenderness which is natural to all women from birth. The room was filled with light now, and the brilliance attracted her. She slid off the bed and went to a rocking chair by the window facing the sea. She climbed into it and stood with her chin and arms on its back, rocking slowly and looking out. The last of the mist fell away.

"The sun is here," she said.

The words made her think of something and she stopped rocking, slid from the chair, climbed up on the bed again and fixed me with her eyes.

"The sun is the Dear Lord's candle?" she asked.

"Yes," I said. "The sun is the Dear Lord's candle."

She returned to the chair. I watched her as she slowly rocked, and that is the way the memory returns to me now, whenever I have need of its joy or its strength. I see her golden head rocking in the sun, and I am filled with all that I need. From the moment when it happened my mind and spirit were no longer desolate, and I have lived on the simplest of all foods—love of the world.

There is no time when this happiest of memories is not available to me; I have summoned it while lying in hospital beds, while flying over oceans, while rolling through storms at sea, while facing the afflictions of flesh and mind and emotion which fall on everyone. It has come, with its faint odor of burned wax. It is of no consequence to anyone but me; for me it is a force stronger than any in the world. Without it I would need legions of angels to defend me. With it I am unassailable.

THE END

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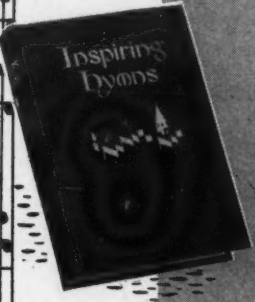
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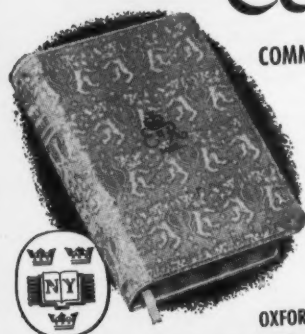
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THE New Books

Reviewed by
DANIEL A. POLING

O RUGGED LAND OF GOLD, by Martha Martin (Macmillan, 223 pp., \$3).

This is the greatest "true story" that I have ever read. I know of nothing quite like it anywhere in literature. But in some of its passages, in its stark realism, in its at times incredible verbatim truth, it has reminded me of the greatest novels I have read—at their best.

Martha Martin, separated from her husband by a storm that left her, with a broken limb and an unborn child, to survive an Alaskan wilderness alone, rose to the ultimate heights of courage and character in her struggle to survive. Her faith in God becomes an epic recital. She tamed the wilderness and the wilderness creatures. She faced the threat of madness by writing her diary. She was her own successful doctor. She delivered her own baby and baptized the girl child, with the wild life that had companioned her solitude looking on. Surely no other mother has ever come closer to the ecstasy of Mary, the mother of Jesus.

Martha Martin belongs with the pioneer women of American history, and from Plymouth Rock until now no woman was ever braver and, with God's help, more self-sufficient. Perhaps the heart of her faith was the belief that seldom wavered that Don, her husband, would also survive—that he would return. And return he did—to reveal that his ordeal had much of the miraculous quality of Martha's.

Between these backs is everything. Here is a book that should make the best-seller list in both classifications!

PRIMER ON ROMAN CATHOLICISM FOR PROTESTANTS, by Stanley I. Stuber (Association Press, 256 pp., \$2.50).

Never before has there been a volume like this. I regard it as the timeliest and most completely objective book in the whole Roman Catholic-Protestant field. The case for the Roman Catholic Church is made or endorsed and confirmed by responsible Roman Catholics. It is made with complete frankness and rare discrimination. The Protestant answer is equally forthright and convincing. There is no reason for anyone, Catholic, Jew or Gentile, to leave these pages without knowing what the two faiths believe and the differences between these beliefs. This Protestant author almost leans over backward to be fair to Roman Catholicism. For instance, he could have made even more emphatic the essential oneness of annul-

ment and divorce. But here again he is completely objective.

I would be glad to contribute modestly to a fund to place this book in every library in the United States and in every American home!

ROOSEVELT AND THE WARM SPRINGS STORY, by Turnley Walker (A. A. Wyn, 311 pp., \$3.50).

Perhaps when the records are all in, what Franklin Delano Roosevelt did for the victims of infantile paralysis—what his own suffering body accomplished for the relief of men, women and children who have known and will continue to know his suffering—will remain as the supreme Roosevelt achievement in this vast and poignant field. Eleanor Roosevelt names this as one of the delightful books written about her husband; she comments that on these pages will be found that which meant more to him than "almost anything else." Warm Springs is today the infantile paralysis capital of the world. The author, whose "Rise Up and Walk" was a Book-of-the-Month selection, has made this volume a superlative labor of love.

JESUS THROUGH THE CENTURIES, selected and arranged by Manuel Komroff (Sloane, 607 pp., \$6).

Here is one of the most delightful anthologies that I have read in any field of literature. Unmistakably the writings selected move toward a central purpose—to reveal how the world has felt and feels about Jesus Christ. There are stories and legends, tributes and philosophical paragraphs. The voices of the mystics are heard and history is called upon to give up the brave facts. Jesus Himself speaks, and always human experience, in time and space, is related to the Resurrection message.

GREAT PROTESTANT FESTIVALS, by Clarence Seidenspinner (Henry Schuman, 148 pp., \$2.50).

This little volume is a timely calendar of worship used by Protestant churches. It covers everything from the opening of the parish year through the summer period. It contains specific examples from well-known Protestant parishes.

As an active pastor I missed this book. I am glad that my son has it.

MOMENTS OF DEVOTION, by Grace Noll Crowell (Abingdon Cokesbury, 144 pp., \$1.50).

A typically heart-warming little volume for devotional and inspirational reading, by one of our best-loved writers.

MORAL AND SPIRITUAL VALUES IN EDUCATION, by William Clayton Bower (University of Kentucky Press, 214 pp., \$3.50).

For three years educators at the University of Kentucky have conducted a program for developing moral and spiritual values in the public schools. The editor and author of this book is one of the nation's outstanding philosophers of education. He guided the Kentucky program.

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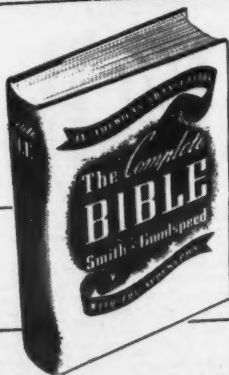
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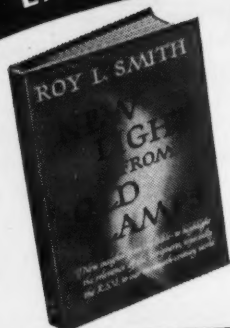
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THERE IS NO END, by William West Tomlinson (Dorrance & Co., 100 pp., \$2).

A thoughtful, forthright educator, who is an inspiration to thousands of American college men and women, has written well on the major issues of the current scene. His material comes out of first-hand observations and experiences in Europe. The illustrative material is particularly intriguing and helpful.

THE HAPPY PEOPLE, by Sara Jenkins (Crowell, 246 pp., \$3).

Here is a delightful preacher's story from the pen of Sara Jenkins, who knows her parsons! Her first novel was a stirring success and this is even better. The narrative holds through. The supporting characters are well established and the central figure is an eloquent preacher, an understanding friend and a great human being.

ANGEL UNAWARE, by Dale Evans Rogers (Fleming H. Revell, 63 pp., \$1).

One of the most poignant little books you will read in any year—or in a decade, for that matter. With an introduction by the distinguished clergyman and writer, Norman Vincent Peale, the wife of the radio star, Roy Rogers, tells the story of their lovely child who was born handicapped in body but whose soul was unfettered. You will drop tears on these pages but there is a strangely happy ending.

TEACH YOUR WIFE TO BE A WIDOW, by Donald I. Rogers (Holt, 93 pp., \$2).

This may be a shocking title but the book itself deals helpfully and constructively with one of the most poignant problems ever faced by a woman. The little book is a guide for the wife who may become the head of the house—though wives are just about always that, aren't they? The author has had the advice and approval of lawyers, insurance and stock brokers, and bankers.

REMEMBER THESE THINGS, by Paul Harvey (Garden City Books, 177 pp., \$2).

Here is a volume of faith and courage—faith in the present and future because of a convincing past, and courage for the long march to our ultimate destiny. Paul Harvey was the recipient of the American Legion's first National Award for "militant Americanism and outstanding broadcasts." The style is unique. It reminds one of the sermons of the incomparable Peter Marshall.

FIFTY OBJECT TALKS, by E. Lansing Bennett (Fleming H. Revell, 159 pp., \$2).

Here is the book I waited for and even tried to write while I was a pastor delivering sermonettes and telling sermon stories to the children of my congregations. Perhaps that is my best review of this very fine book.

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A FINE WAY TO RUN A RAILROAD!

(Continued from page 24)

unsigned, but even so nobody at T&P headquarters read them—they went direct in sealed packets to the university, which analyzed its findings. And, although the results were not wholly flattering to the management—for some did dislike their work—Vollmer bravely published the totals.

Then he started out to correct some of the conditions which made employees unhappy.

Some improvements were physical: the installation of an additional stairway in the general office building for safety purposes; setting up softdrink vending machines, with profits going to an employees' fund for recreational purposes; improving working conditions.

Some improvements were psychological: a yearly trip to El Paso or New Orleans for several hundred veteran employees, with a T&P all-expense-paid train serving as their "hotel on wheels"; a package of business cards for each retired employee with his name and last position printed impressively.

In small and neighborly ways he encouraged his organization to do all it could to help the other fellow. Thus when a little girl wrote a heartbroken letter: "Your engine ran over my kitten and cut off its head," his assistants

searched out a black kitten with similar markings. One morning that identical passenger train braked to a stop in front of the little girl's home, and the engineer climbed down, a black kitten in a basket.

These human happenings took their place along with a campaign of betterment. In Dallas a sizable new truck-to-train warehouse was erected, to cut out handling costs and to save time for shippers. Throughout the system, service was tightened up. Passengers were offered through service from Dallas to St. Louis, using in part the facilities of the Missouri Pacific, and then on to Washington and New York, without changing cars.

Vollmer got his heritage from his Lutheran parents. His God is a kindly all-loving God, his religion a cheerful, active, constructive force. Don't spend your life in misery and gloom, with anxiety about the hereafter hanging over you, he feels. Make use of a simple, declarative, hopeful faith. Live your life in expectancy of good things.

Small wonder that he is having copies of the Bible placed in lounge cars of all T&P trains.

What will Vollmer do next?

Some day, as is inevitable, he will

retire. Sixty-seven today, he can look back on a lifetime of consistent and steady growth. The doctrines he expresses in print are not the spuriously haloed word of an apt advertising man, but rather the expression of a life as Bill Vollmer has lived it.

Even if he retires his influence will travel on, just as the church bells he presented in the name of his railroad will continue to clang good tidings.

As for the expense of all he is doing, you don't need to worry. Last year T&P paid dividends on common stock amounting to \$7 a share as against \$6 in 1951.

Vollmer is too astute a businessman to start anything he cannot control. No Sorcerer's Apprentice he, nearly drowned in the flood of something his momentary caprice had turned loose. Rather, he can survey the bags of incoming mail and feel heartened and encouraged. And, like the young men who help him and Mr. Shores handle the volume of mail, he can feel humbled and proud.

For it is impossible to finger the pulse of deeply religious America without being awed and inspired. END

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MARY AND MARTHA MOTHERS

(Continued from page 21)

"As one whom his mother comforteth, so will I comfort you." How happy the mother who hears and heeds these words, and how happy her children!

Of Mary, Jesus said that she had found the one thing needful. The one thing needful was a worthy and clear purpose for her life growing out of her unreserved acceptance of her Lord. No woman can be the perfect mother without that. And when she has found the one thing needful for herself she can impart it to her children.

Good, wholesome food is needful, clothes complete with well-sewn buttons are needful, a clean house is needful, and alert, community-minded discussions in the home are needful—but the one thing absolutely essential to a child is a faith in the primacy of God, and a child may miss this entirely if his mother does not possess it.

I wonder, often, what children must think when they have mothers who put the worship of God on Sunday morning in a secondary place which cannot be allowed to interfere with housework, with a radio program (or now with television), with some recreational plan, or with plain laziness. Certainly such parents cannot think of God as being very important to their lives.

Strangely enough, Mary had not chosen the burdensome part, but, as Jesus said, the good part.

A young bride was trying to choose between a career in an office as opposed to a career as a homemaker. Working, she would have money for fine clothes, she would have the joy of accomplishment, she would labor with congenial people. At home she would clean and cook, and eventually have a demanding baby to make her often untidy and dependent upon her husband. When she finally decided on home and motherhood she was amazed at how much more she had than she might have had in the office. There was an unexpected joy of fulfillment.

So it was with Mary, and so it is with Mary-mothers. The honors, the bustle, the being in the middle of great events, the pride will be lacking. In their place will be the quiet knowledge that she is working for the approval of God and under His very eyes, for God is never more easily found than where there are children.

There is one more thing to be said for Mary-mothers: what they have chosen can never be taken from them. A Martha-mother may hire a nurse for her children while she goes out to be the president of a million-dollar corporation, but the Board of Directors can oust her in time. The Mary-mother is the president of a corporation of untold assets. There is no estimating the

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potential achievements locked up in one child, which will go on through generations to shape and mold a world.

Think of the mother of Thomas Edison. Except for her understanding and training, the world and Tom himself might have accepted his value from the opinion of a teacher—that he was too stupid to go through school. Instead of that evaluation, Tom was given confidence in himself and, in turn, gave the world the electric light, the phonograph, the motion picture—to name only a few of his achievements. What would have happened if his mother had spent her time getting the billboards removed from the highways, or in helping elect Sam McGrew to the City Council, or in collecting a thousand dollars for a new playground?

These achievements would have been temporary, and of temporary value, but Mrs. Edison was and is in permanent possession of her share in what Tom did with his life.

There are mothers who would insist that they can be Mary-mothers with a bit of Martha in the spare time. Well, with modern gadgets in the house, that is possible to a certain extent. You can push a button to wash the dishes, push a button to wash the clothes, push a button to iron and sweep and cook. Fortunately, however, in the good providence of God a mother cannot push a button to train a child. There is no quick and easy way to bring up a child in the way that he should go. That is one field of activity which defies mechanization.

Let us make a final comparison: the Martha-mother is troubled, harassed and perplexed; the Mary-mother is listening for the word of God to guide her. The Martha-mother is overwhelmed with much serving; the Mary-mother is concentrating on the one needful thing. The Martha-mother is whining to God about her miserable lot; the Mary-mother is finding that she has chosen the better part. The Martha-mother complains about other mothers; the Mary-mother knows security in her permanent possession of a career.

T. W. Fessenden wrote this tribute to his mother, and she was a Mary-mother:

*You painted no Madonnas
On chapel walls in Rome,
But with a touch diviner
You lived one in your home.*

*You wrote no lofty poems
That critics counted art,
But with a nobler vision
You lived them in your heart.*

*You carved no shapeless marble
To some high souled design,
But with a finer sculpture
You shaped this soul of mine.*

"In Thy Light Shall We See Light."

PSALMS 36:9

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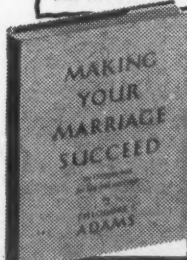
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LET'S HAVE

A Home Talent Show!

A WHOLESOME outlet for creative energies is performing for an audience. Your abilities may never command the acclaim of crowds, but when you've mastered a difficult (for you) feat, it's good to air your prowess before friends. Children can gain poise through appearing publicly. So why not give an amateur show?

Family Week, preceding Mother's Day, is just the time for it. Or, if you'd rather use the idea as a fund-raising affair, such an event could be put on almost any time of year. Let this show be principally the children's time to shine, with adults joining in when

there's a skit or group idea that could feature a family unit.

At the Green St. Baptist Church, Melrose, Mass., an annual Home Talent Night is one of the church highlights each year. Writes Mrs. A. Edwin Wells: "This highly popular program consists of many beginning piano pupils' first solos, readings, poems, duets, trios, instrumental music of all kinds. There is no idea of 'showing off' the children. These are our church family folks helping their church."

An event of this kind makes for a sense of teamwork, with everyone sharing his special talents for the pleasure of others and the benefit of the church. Too, the approval of one's friends and neighbors spurs one on to bigger achievements.

Preparations for such an evening couldn't be easier. At the most, one rehearsal with full cast is required. And think of the family fun of rehearsing at home at your own convenience, and of planning your costumes.

First step, naturally, is lining up your talent. A notice in your church bulletin

asking all who wish to take part to report what they can do to the Talent Committee, will give you a start. But you will have to search out talent, too. If your committee knows of individuals who have not volunteered, call them by telephone and urge them to offer their abilities for the church. Some folks just have to be coaxed!

As your program begins to develop, aim for as much variety as possible. Suggest ideas to persons who want to take part but can't think of something to do. In one church where home talent shows are given every year one family enacted the Christmas worship service that they observe in their own home. Dramatic skits require the most preparation, but will furnish the greatest interest.

It is always delightful to watch little ones perform, even if it is only reciting a nursery rhyme. But a long series of nursery rhymes would pall on any audience, and it isn't fair to the later performers to have audience-interest dulled before they appear. You might publish or post on a church bulletin



board a list of ideas to inspire more variety and to encourage some who think there isn't anything they can do. Children of one family could work out together a trained animal act, with two or three children acting as trained seals, bears, or dogs, or riding prancing hobby horses made from broomsticks; others could form a rhythm band playing home-made instruments, or a tumbling or balancing act.

For boys who scorn music and get tongue-twisted in recitals, you might suggest doing a few magic tricks, rope twirling, whistling, signal-flag waving, an exhibition of drawing (set up a small blackboard), Indian club or dumbbell exercises, or dart throwing (set target at back of stage). Girls might like to do a roller skating routine, jump rope or do an exercise with hoops. What fun if someone had a trained parakeet or dog he could bring to perform!

The home talent show gives many children studying musical instruments a valuable opportunity to play for an audience. Be sure to check titles of music to be played to avoid unfortunate duplication or comparison. It would be especially interesting if members of the same family who play different instruments should work out a duet or trio. If your performance is to take place on Family Night, emphasize the family element as much as possible.

If your program is in danger of becoming too long, some of the performers may group to combine their talents, even if they do not belong to the same family. One child could play the piano as accompaniment to another swinging Indian clubs or jumping rope. Several youngsters might work out a recitation to do in unison, or break it up and let each child take a different part of the recitation. Even voices not trained to sing harmony will have fun as a quartet singing a simple round.

When your program is lined up, you can decide whether or not you need a dress rehearsal of the entire show. If it is to be given for a paying audience, you undoubtedly should take this precaution to time it, and, if necessary, pad it out or cut it down. If it is simply for your church family group, adjustments and allowances can be made as the evening progresses — and nobody will be upset over it.

Now, what style will you choose for presenting your show?

Instead of a formal announcement that "Susie Smith will play a piano solo," guaranteed to put the shakes into the most courageous, why not borrow the spirit of the television amateur hours? Create an informal atmosphere that will relax tense amateurs and help them give their best performances instead of being ill at ease.

Seat your master of ceremonies at a

small table at one side of the stage. Before him he should have the program and some suggestions for subjects of conversation with each of the performers. Have youngsters enter from the opposite side of the stage from where he sits. There should be a mistress of ceremonies who will be in charge of marshalling each act into place as its turn comes. She should lead the ones ready to perform from the stage entrance across the entire stage to the master of ceremonies. Getting out onto the stage is often the hardest part for amateurs, and to get the feeling of the whole stage under them while they still have the moral support of an adult

should overcome much stage-fright. If children are very small, or quite shy, the mistress of ceremonies may even take them by the hand to give them confidence. She should introduce each youngster to the master of ceremonies, announcing his name clearly, and then return to the stage entrance to make sure the next act is ready.

The master of ceremonies should chat pleasantly with the child on stage for a moment, asking questions to draw him out, such as, "How old are you? What grade are you in in school? Do you like school? Where did you get the pretty costume you're wearing? How

(Continued on next page)

YOU CAN SPONSOR A BENEFIT CONCERT

IT SOMETIMES happens that a member of your church who is a professional performer will offer to give a benefit performance for your cause. Don't refuse his offer simply because no one in your group has ever managed a professional performance. Anyone who is willing to take the necessary time and thought can do it.

In one church when a member who was a professional concert pianist—and played to large audiences here and abroad—offered to give a benefit concert in their small church hall, the members were in a state of consternation. How could they tell him tactfully that they couldn't accept his offer because no one had the slightest idea of how to put on a professional concert?

Finally one member said: "I may be rushing in where angels fear to tread, but I will undertake to put on this concert, for I feel that if he has been kind enough to offer so much for his church, the least we can do is to accept our part of it and make it as big a success as possible."

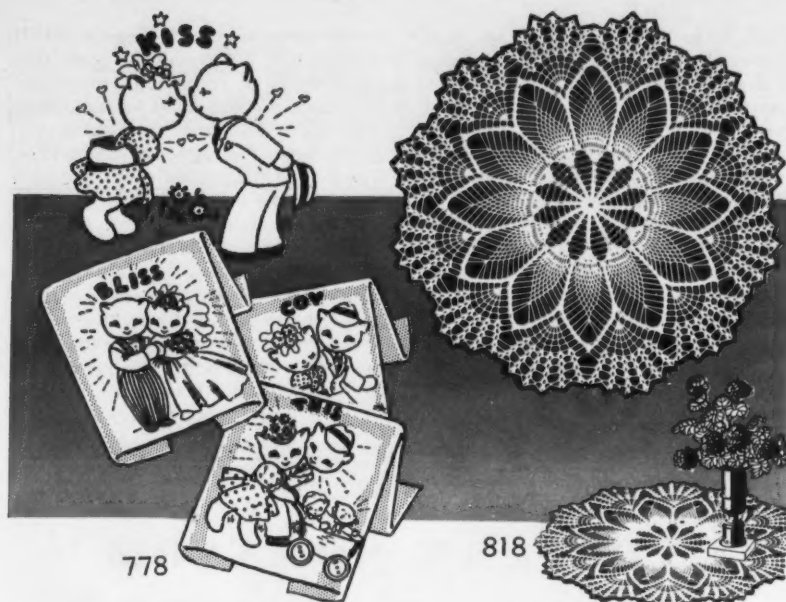
This woman had never had experience in putting on so much as a small bazaar or supper by herself. But she bravely started by buying a ten-cent note book and jotting down all the work and expenses she could think of connected with a concert. This book became her guide, and included every detail of the activity. A page was devoted to each committee needed: publicity, posters, tickets, decorations, ushers and program committees.

Next she enlisted able assistants to

head each of these groups. A price for tickets was agreed on in collaboration with the pianist. Cost was almost double any that had ever been charged in the church before, but still lower than such tickets would be in a regular concert hall. Tickets were printed free of charge by a friendly merchant as a means of advertising. The ticket committee was made up of a cashier, who was in charge of accounting for expenses and money received, a distributor of tickets and ten ticket salesmen. Tickets were redistributed for sale to various groups — the circles of the women's group, the Sunday-school classes, men's forum, choir and so on. Ticket salesmen kept in touch with them, urging on sales and keeping account of progress. Ticket salesmen contacted all music teachers in the community personally and many bought tickets for themselves and pupils. A week before the concert all unsold tickets were called in and ticket salesmen put on a concerted effort to contact all members who had not yet been reached.

A committee arranged for an inexpensive printing of posters announcing the concert. A few special posters were made by hand and placed in the church and other key places. If time had permitted, all posters could have been made by hand. Printed posters were put in neighboring schools, high schools, a college, other churches, the public library and local stores.

The publicity committee included a lady in charge of sales promotion. She



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called at different schools and spoke before the pupils, telling them of this unique opportunity to hear a fine musician at a very low price.

It was easy to get newspaper publicity for this prominent person. However, it took an alert woman to provide news stories once or twice a week for three weeks before the concert.

It was decided to cut down expense by using mimeographed programs. The program committee included someone to design a cover, another to cut the stencil and several to run off pages.

The musician's only request was that his own concert piano be moved from his home to the church hall, retuned, and tuned again when it was returned. This constituted the major expense of the performance. He preferred to hire his own mover and tuner and made arrangements for it himself.

To relieve the bareness of the stage,

a committee, with the musician's approval, decorated with late-blooming chrysanthemums and armfuls of rhododendron branches. Youngsters helped wipe the leaves with olive oil to give them luster, and flowers and greens were arranged so as not to detract from the piano, but to fill the bare, square corners. Interesting pieces of driftwood were used with greens and flowers at either side of the stage.

Expenses for the concert had been carefully watched, and came finally to less than \$100, while ticket sales totaled nearly \$600.

The musician was thoroughly pleased with the ease and efficiency with which his concert was handled, and church members were equally happy to have enjoyed a professional concert in their own community at such reasonable cost, and at a worthwhile, pleasantly-earned profit to their church.

HOME TALENT SHOW

(Continued from previous page)

long have you taken lessons in the instrument you are going to play?" and finally, "What are you going to do?" This leads the individual into announcing his own part in the program, makes some interesting by-play, and gets him accustomed to the stage and audience before he goes into his act.

The mistress of ceremonies should remain standing at the stage entrance, throughout the act, keeping the next performer just offstage. As the youngster finishes and walks toward her to leave the stage, she might hand him a lollipop or candy bar from a beribboned basket she is carrying, causing him to pause long enough to receive his applause, and reminding him, if necessary, to take a little bow. Then she lets him go out, and leads in the next performer. The mistress of ceremonies should be gaily dressed for the occasion in something colorful and fluffy, rather than in a dark dress and hat. Unless there is need to close the curtains for elaborate scenery or properties, it would be better not to use stage curtains during this show at all.

The Home Talent Night at Melrose, Mass., originated 15 years ago with a small group of Junior High young people who rounded up the talent, planned, decorated, and put it on with a baked bean supper. They had the help of several mothers. This annual feature grew so overwhelmingly that the young adult fellowship had to take over the supper completely, charging a nominal sum for a splendid turkey banquet. Whole families made reservations and packed the church social hall.

This Massachusetts Home Talent Night finally outgrew the church accommodations, and made sponsoring the supper very nearly impossible for any group to manage. As a result, this year they called it a "mid-winter picnic" and asked each family to bring its own Saturday night supper in baskets or boxes complete with dishes and silverware. No dishes were washed at the church, and no charge was made for the evening, but there were still plenty of decorations and plenty of home talent. The idea of a picnic, which appeals to children at any time of year, seemed especially exciting in mid-winter.

"This makes an ideal way to get all ages together in the church family," says Mrs. Wells. "We always like to have it a supper gathering, for small children have so few opportunities to come to church suppers." Program and all is over by 8:30 p.m. at the latest, so it is not too much even for tiny tots.

You, too, can make amateur fun and frolics pleasant for all concerned.

CREPE-PAPER COSTUMES

WHETHER you are planning to make a fancy dress costume for the church amateur show, for a school play or entertainment, child's party, masquerade or civic parade, a new book on how to make costumes from crepe paper will provide inspiration.

Gay easy-to-make crepe-paper costumes for both children and adults are illustrated in color on the cover and throughout this book. Detailed instructions for making each one of the costumes pictured are easy to follow, so that even if you have never made a crepe-paper costume before you can make one with success. Diagram patterns are included when necessary, and materials required are listed.

With ordinary care a crepe-paper costume may be worn several times and still remain crisp and firm. Instructions for making the following costumes are included: angel, animal, ballerina, bird, butterfly, carrot, Christmas, clown, colonial, Dutch, fairy, flowers, frog, gypsy, Halloween, Hawaiian, herald, hoop skirt, Indian, Irish, king and queen, lady of the '80's, May queen, Mexican, parade regalia, peasant, pixie, Puritan, rabbit, Robin Hood, Santa Claus, Scandinavian, scarecrow, Spanish, sunbeam, tomato, valentine, vixen, zebra.

The book, "Easy-to-Make Costumes of Dennison Crepe Paper," is available for 25c. Send this in coin to Dennison, Dept. 59, Framingham, Mass.

MAKE A PLANT HOLDER

DRESS up your plants with pretty new holders. Try making papier mache out of colored crepe paper, moulding it into containers.

You will need: one fold of crepe paper; one cup cold water; one-half cup flour (not self-rising); one tablespoon salt or powdered alum. This will make about four cups of crepe clay.

When the crepe paper clay has been made, moulded into form, and dried, it may be laquered for permanence. For complete directions on how to make plant containers in the form of a yellow Dutch shoe, a pink pig, a wishing well, or a hollow log, send 1c in coin to Mrs. M. Wilson, Here's an Idea Service, 400 Howard St., Framingham, Mass., and ask for the leaflet, "Plant Pretties."

Or, send for the booklet, "Handicraft with Dennison Crepe Paper," 25c, published by the Dennison Mfg. Co., Framingham, Mass. This booklet also gives instructions for making crepe braid, cord and raffia; puppet and doll making; scissor painting, and so on. (Woman's Place continues next page)

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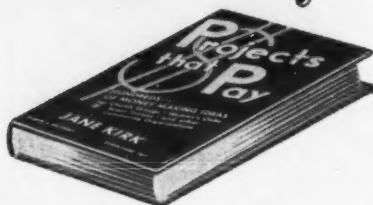


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YOUR POLITICAL RESPONSIBILITY

TENS of thousands of U.S. churchwomen will meet on May Fellowship Day, Friday, May 1, to discuss how they can take action as citizens to build communities that will make ours a truly Christian nation.

"Citizenship—Our Christian Concern" is the theme this year for the annual observance sponsored by hundreds of state and local councils of church women and by the General Department of United Church Women of the National Council of Churches.

At their gatherings on that day many of the churchwomen will be taking stock of themselves as Christian citizens, using a self-evaluation chart with questions like these:

"Do I know the names of the Con-

gressmen from my district, the U.S. Senators from my state, my representative in the state legislature?"

"Have I ever written to any of them on any issue in the last year?"

"Have I ever attended a meeting of my city or town council?"

"Women can no longer escape responsibility for politics and for national policy," states the handbook, "Citizenship—Our Christian Concern," prepared for May Fellowship Day.

It points out that women, with their concern for community health, schools and other facilities, have every reason to be active in local politics, and can sometimes do their most effective community work through such channels.

How about you?

Supper for Family Night

FOR your Family Night supper why not serve scalloped potatoes, with a juicy meat loaf, carrots and peas and a gelatine fruit salad? This is a menu that even the smallest kiddies will go for.

Big sisters will enjoy making up a fancy dessert as a surprise in honor of Mother's Day. They can bake the cakes from prepared mix, if they like, cut them in squares and frost; then with a pastry tube press contrasting colored icing out in lines to resemble ribbon ties. You can make your ice cream look like a gift package, too. Buy the amount you need of the half-gallon pre-packaged ice cream, and squeeze whipped cream tinted with food coloring through a pastry tube.



Ribbons of icing and whipped cream add gay trim to cake and ice cream squares.

Large Quantity Recipe File

SCALLOPED POTATOES

Potatoes, peeled and sliced	14 lb.	or	10½ quarts
White sauce:			
Fat	8 oz.	or	1½ cups
Flour, pastry	3 oz.	or	¾ cup
Milk	4 lb.	or	2 qts.
Egg yolks	2 oz.	or	¼ cup
Salt	3½ oz.	or	½ cup
Onion juice	8 oz.	or	1 cup
Crumbs	1 lb.	or	1 qt.
Fat for crumbs	4 oz.	or	½ cup

Slice potatoes (on a slicing machine if you have one) about 1/16 inch in thickness. Put into steamer and cook for ten minutes. Divide among three 9" x 15" steam-table pans or baking dishes. Melt the eight ounces of fat, add flour and blend. Scald milk and add blended flour mixture, stirring vigorously. Cook seven to ten minutes. Mix beaten egg yolks with a small amount of the white sauce and add slowly to remainder of white sauce, stirring constantly. Add salt and onion juice. Pour white sauce over potatoes. Melt the four ounces of fat, add the crumbs and stir until well coated with fat. Sprinkle over the pans. Bake in 350 degree F. oven from one to one-and-one-half hours until potatoes are tender and crumbs are a golden brown. Serves 52.

—From 1951 Revision of "Quantity Cookery" by Treat & Richards

MODERN-DAY MONK

(Continued from page 6)

for his own use. Schools and organizations call upon him for hand-lettered and illuminated scrolls for use on special occasions. But in the midst of these other calls upon his artistic talents, he has always reserved first place for his work on the Bible.

To prepare for his task Mr. Moerke devoted years to the study of old manuscripts and the art of illuminating them.

"Originally the term 'illuminated' applied only to the use of gold leaf in the designs because the gold 'lighted up' the pages," he explained. "Now, the term generally refers to both colors and gold. I am using waterproof inks and water colors, as well as 23-karat shell gold and pure gold leaf."

Care had to be used in choosing the paper, especially imported from England. The page is 11 by 15 inches.

This work of preparing a copy of the Bible with his own hands is a profoundly religious experience for Mr. Moerke. As he meticulously letters each word, he has time to think on its meaning; the teachings and the stories remain vividly with him. To create an art theme for each chapter's illumination, Mr. Moerke must meditate upon the basic significance of that chapter. In search of such meanings he has consulted seminary professors, Bible scholars and pastors. The result has been to greatly enrich his own understanding.

As he puts it, "Each sentence—each passage—as I copied it added a new thought, or a fresh interpretation or understanding. I think that anybody would have the same experience if he would sit down with the Bible, read each sentence aloud, then say it over to himself and think about it. I have been a Christian all my adult life but out of this experience of hand-lettering the Gospels there has emerged a clear picture of the Christian way of life."

Those who know Francis Moerke can testify that recent years have seen changes in him. Inner tensions have eased; he is more relaxed, more at peace with the world. Perhaps this is because he is at peace with himself. In the work by which he earns his living, he has turned away from activities with higher financial rewards to remain with those he enjoys and which give him opportunities to be of service to people.

There's one thing that bothers him—the slowness with which his project must proceed. He is frank to admit that he may not be able to complete the whole Bible. But he won't stop, short of illness or disability. And his final product will be a rare contribution to the world—a modern hand-lettered and hand-illuminated Bible. THE END

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By Amos John Traver

• Sunday, May 3

PAUL: TEACHER AND PASTOR

ACTS 19:8-10; 20:17-27;
1 CORINTHIANS 3:11

PAUL was a Christian statesman. His purpose was to evangelize the Roman empire. For this he planned with the utmost care. Reference to a map will show something of his strategy. His first missionary tour was largely confined to Asia Minor. His second resulted in the founding of churches in major cities of Greece. What a thrilling story he could tell the home church at Jerusalem about these two journeys! It might have been expected that he would aim his third tour at Rome, but between the territory of the first and second tours was the populous province of Asia. The capital city was Ephesus. He could not leave this area without the Gospel.

Of course the entire third missionary tour began with revisiting the churches he had founded in Greece. But the spearpoint of Paul's purpose was Ephesus and the territory within the sphere of its influence. There Paul spent three profitable years.

One of Paul's first experiences in Ephesus was the discovery of a little band of followers of John the Baptist. They knew nothing of Christian baptism, but listened eagerly to Paul and were baptized. Perhaps through them Paul was welcomed in the synagogue and permitted to preach there for three months. By this time opposition was so strong that Paul moved to the school of one Tyrannus. Here he preached and taught regularly for two more years.

Finally Paul thought it best to move on. In no other city had he so thoroughly organized the church. Since personal opposition to him had risen to fever pitch, there was little use in staying. Later he would call the leaders of the Ephesian church to a conference with him at Miletus. It was to be a farewell meeting for he saw the probable consequences of his trip to Jerusalem. From his prison house in Rome he would write a letter that is a fitting memorial to the faithfulness of the Ephesian church.

What would it mean to any church to have a Paul as teacher and pastor?

He had studied under one of the great teachers of Judaism, Gamaliel. From him Paul had learned the art of clear, logical thought and painstaking research. Paul is still teaching through his letters. We cannot estimate the loss to present-day Christian thinking if Paul's letters had been lost. None of the apostles had the educational background for any systematic interpretation of the Gospel. Paul had this background and through his great mind we understand Jesus as our God and Saviour.

Paul was also a great pastor. His education did not make his heart cold. His letters not only interpret Christ to the mind but to the heart. He loved his converts. He understood their weaknesses. The love of Christ so filled his heart that it overflowed with longing for the salvation of every man. He had a genius for friendship and capitalized each friendship for Christ. There is no title given to the ministry that is so full of meaning as that of pastor. It is literally *shepherd*. Read John 10:1-18 with Matthew 18:12-14 for Jesus' interpretation of a pastor's responsibility. Or read Acts 20:28-32 for Paul's own interpretation. Not only for the ministry, but for each Christian, our Good Shepherd is the perfect pattern for evangelism.

Questions:

Someone has said that the first responsibility of every Christian leader is to train a successor. Paul knew that the wolves would be at work to scatter the flock he had gathered. But he could count on faithful followers to take up his shepherd task when he had gone. What is your church doing to insure Christian leadership for the future? Has it sent young men and women into fulltime service? Do older teachers train substitutes for the time when they can no longer teach?

• Sunday, May 10

A PREACHER IN CHAINS

ACTS 28:14-24; 30-31; ROMANS 8:28

WHO would have dreamed that there would be more "preachers in chains" in the 20th century than in any other period of Christian history? More fiendish cruelty is being practiced to wipe out Christianity by Communism than Rome ever conceived.

Based on International Sunday School Lessons; International Bible Lessons for Christian Teaching; © International Council of Religious Education.

Perhaps the orgies of Nero with martyrdom in the arena or at his feasts were more directly brutal, but Communism, and Nazism before it, aimed at the minds as well as the bodies. One of the most recent to escape from Communist China is a Methodist Missionary, F. Olin Stockwell. The "brain-washings" he experienced were torture even worse than his physical sufferings. Somehow his captors overlooked a Bible when they stripped him of the rest of his possessions. He spent much time in meditation and in writing down his thoughts.

The brave pastor, Hanns Lilje, now a bishop of the German church, was in Nazi prisons for five years. He has written a full account of his experiences in a little book appropriately named "The Valley of the Shadow." Sermons preached by Pastor Martin Niemoller in the awful Dachau prison are also published, titled "Dachau Sermons." It is good for us in the serenity and freedom of America to realize what it means to be in prison for Christ's sake.

Paul's imprisonment in Rome seems to have been no real handicap to his Christian mission. While awaiting trial he may have been permitted to rent a house.

He could receive visitors and so kept in touch with the churches he had founded. Luke, the physician, Timothy, his spiritual son, Mark, Aristarchus, Tychicus and Epaphras are among those named. Through them he sent messages and instructions to the churches. A run-away slave, Onesimus, somehow came under the magic of Paul's faith and was sent back to his master, Philemon, with a beautiful letter of recommendation. Letters to the churches at Ephesus, Colosse and Philippi were written from Paul's prison. The very handicaps of prison life were used for Christ.

Christian faith always finds a way. What seems to be the end of the road will open up into a wide avenue of service if our faith holds out. Bunyan, whose feet could travel only from prison wall to prison wall, in spirit leads readers along the way of "Pilgrim's Progress." So have countless faithful souls sent their spirits out from prison cells, from beds of suffering, from thwarting circumstances and from seeming defeat, to win glorious victories for Christ. Truly "We know that in every thing God works for good with those who love Him, who are called according to His purpose."

Questions:

Which is the greater test of faith, prosperity or adversity? Probably there is no clear-cut answer. Are not all conditions of life intended to test and increase faith? Suppose that Paul had gone to Rome as

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he had hoped, a free man. Would he have been able to do as much for Christ? What lessons do we learn from Paul as to the way to meet handicaps to Christian witness? Do you think of someone you know who has turned a prison into a pulpit?

• Sunday, May 17

THE COMING OF THE LORD

I THESSALONIANS 1:1; 5:1-11, 14-23

"HE IS coming again"—with what varied meaning have these words been sung and said through the centuries! Some have been consumed with curiosity and have searched the Scriptures for definite predictions of the time when He would return in glory. Some have felt the grip of fear at the thought of the judgment and, expecting an early return, have quickly tried to change their sinful ways. Some have lost interest in the common affairs of this world, neglecting business and homes. They seem to argue that since the world will soon be no more, it is useless to bother about things that belong to this life.

The young church at Thessalonica was especially dear to Paul. It was one of the most flourishing missions he had founded on his second missionary tour. He had not been with the Thessalonians very long, perhaps only three weeks, when a riot was started and he left for Berea. He was so concerned that he commissioned Timothy to investigate and report on the condition of the young church. Paul had moved on to Corinth before Timothy returned with generally cheering news. In spite of persecutions the Christians were faithful. But there were some things in which they needed guidance. So Paul wrote this first letter to the Thessalonians from Corinth. It is one of his happiest epistles though, as always, Paul does not mince words about the faults of the church.

One disturbing factor was this expectation of the early return of Christ. But Paul affirms it was not intended that anyone should know when the Lord would return. They were not to expect an early return, nor late, for that matter. He uses the same figure of speech that Jesus used, "The day of the Lord will come as a thief in the night" (Matthew 24:43; Luke 12:39). The same figure is found in 2 Peter 3:10. It is strange how Christians, even to this day, speculate on the time of Christ's second advent. Jesus disclaimed knowing the hour Himself (Mark 13:32).

Then Paul goes on to encourage the Thessalonians to live normal Christian lives. Certainly they are not to listen to those who mock their hopes of a return of Christ. Nor are they to be careless and indolent. On the positive side they are to be sober, trustful of God, helpful and patient with the

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weak, forgiving, thankful, prayerful and thoughtful.

Paul gives good advice. If we love the Lord we will not think of His return with fear, but with joy. *If we love Him we will always be ready.* So far as each of us is concerned, if there is no earlier return, death becomes the open door to His presence. Nor dare we forget that He is always present as He promised, where a trusting heart longs for Him. The high motive for living a Christlike life is not fear of a judgment, but love for the living Christ. Emotional paroxysms of either joy or fear in the expectation of the Second Coming have no place in proper preparation to receive Him. Let us be found doing our duty in Christian love and faithfulness.

Questions:

What is the most comforting promise of Christ's return? (John 14:3). That the expectation of an early return of Christ was very much alive in the early church may be proved from the following references to: "that day"—Matt. 7:22; 2 Thes. 1:10; 2 Tim. 1:12, 18; "The day of the Lord"—1 Cor. 5:5; 2 Cor. 1:14; "The day of Christ"—Phil. 1:10; 2 Thes. 2:2; "The day of our Lord"—Jude 6; "The last day"—John 6:39; "The day of redemption"—Eph. 4:30. Recall some of the parables of Jesus that teach the certainty of the return of Christ and the complete uncertainty of the day.

• Sunday, May 24

THE CHRISTIAN CONSCIENCE

I CORINTHIANS 8:7-13; 6:18-20

WHAT is my liberty as a Christian? It is release from the burden of law. Does it mean lawlessness? Certainly not. The Ten Commandments are not repudiated by Christianity. They are fulfilled in Christ, *filled full of motive and meaning in Christ.* The motive for keeping the law is not fear of penalties and police force. It is the love of Christ and of brother man. Jesus made this clear when He summed up the Ten in the two-fold commandment of love.

Can a Christian do just as he pleases? Yes, if he is a true Christian. He will please to please Christ. He will not think of himself first but of Christ and the brother for whom Christ died.

Christian liberty means *responsibility*. The greatest danger to democracy today is not from without, menacing as Communism is. Our danger is that we do not accept the responsibilities of our freedom. Individual consciences are not keen to see and accept individual duty. In the high privilege of voting, with all the emphasis placed upon it last fall, vast numbers of citizens did not vote. The work of the church is done by a faithful minority. In every community we Christians see corrupting influences and vice—yet



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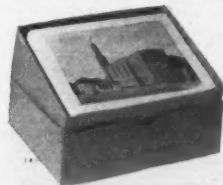
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we do nothing about them. When the conscience says, "Somebody ought to clean up this mess," it means for the Christian, "You ought to do something about cleaning up this mess."

The Corinthian Christians had a problem of conscience. Though Bible students have had the problem of idol's meat explained from the earliest days in Sunday school, it is good to review if often. Corinth was a heathen city. The greater part of the church had been lately converted from idol worship. It is a rule of all religions that only the best can be sacrificed to the gods. Animals offered must be healthy. Since the greater part of the animal was reserved for the priests, they found it profitable to sell in the markets the meat they did not need.

Opinion was sharply divided. Many shrank from the idea of eating idol's meat. It seemed to them a compromise with the idolatry they had rejected. Others claimed the right of their Christian liberty to eat this good meat. Their consciences did not trouble them. They believed in Christ.

Paul's solution to this problem is basic to the solution of all our problems of conscience. Paul does not question the right of a Christian to eat this meat. It cannot hurt him if he is not compromising his faith in Christ. But there is a higher responsibility for a Christian than the effect of his acts on himself. He has others to consider, other consciences than his own. Better go without this good meat than to offend the weaker consciences of others.

The application to temperance is so clear that it needs no extended treatment. When we Christians claim the right to drink what we will, we refuse responsibility for those who cannot drink without harm to themselves. Some can take it or leave it. Others take it and it takes them.

That there are a host of men and women who harm themselves and others by the use of strong drink no one dares deny. Even the liquor dealers are concerned about the danger of drinking and then driving a car on our crowded streets. Alcohol makes most people both silly and dangerous. What can I do about this? What can I do to keep young folks from this deadly habit? The least I can do is to surrender my right to drink, to place my example and influence on the side of temperance.

Questions:

For many good illustrations for this lesson, turn to Gabriel Courier's interesting and timely comments on the news in this and back issues of CHRISTIAN HERALD. Take time to discuss some of the items he reports. Don't adjourn until you have asked the question: What can our class do to solve the alcohol problem in our community?

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I CORINTHIANS 13

PAUL is at Ephesus. Wherever he was at work his heart and mind were big enough to take in all the churches he had founded. Through the young men who were his helpers he received frequent reports from his missions. The news from Corinth was bad. Christians there were divided, fighting among themselves. Can such things happen in the Christian church? Alas, it still can happen! There were arguments over Christian doctrine and practice. Some questioned Paul's authority. Others were falling back into the heathen vices from which he had won them. He had spent over a year with them and now it looked as though the church would fall apart.

No wonder Paul wrote with fiery indignation. He called a spade a spade. They needed straight talk and that is what Paul gave them. Like a good father he knew that rebellion must be nipped in the bud and that this kind of back-sliding could not be allowed. He must bring them up sharply, persuade them to turn about face and march back in the path he had led them. To me the amazing thing is this beautiful love poem set right in the midst of such a letter.

I Corinthians 13 is not only inspired poetry, its place in this letter is inspired. He must not drive these new-made Christians away. They must understand that his scolding came out of his love. How many fathers have failed right here! They have expressed their admonitions clearly. Their children know that every word is justified. They really do not blame their father for his anger. But somehow they fail to find any love in it all.

Many years ago Henry Drummond preached a sermon on I Corinthians 13, his subject, "The Greatest Thing in the World." His outline has never been excelled: Verses 1-3 contrast love with eloquence, prophecy, mysteries, faith, charity and even martyrdom. Verses 4-7 give an analysis of love. "The spectrum of love has nine ingredients"—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness and sincerity. Verses 8-13 defend love as the supreme gift. "Love never fails" or, as the Revised Standard Version translates it, "Love never ends." Drummond's closing words are, "And who are Christ's? Every one that loveth is born of God."

Questions:

Read I John 3:1-5, 12. What is the source of love? Can we love our neighbor by our own will? Note what Paul has to say about the relation between God's love to us, our love to God, and our love to our neighbors (I John 4:19-21).

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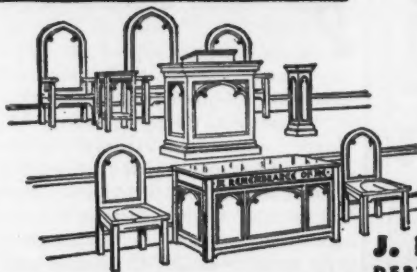
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GYMNASTICS AT THE CONSOLE

By LELAND E. THOMAS

ILLUSTRATOR: JIM DAVIS

PERHAPS it's one of my idiosyncrasies; perhaps I am too old-fashioned. But, in any event, I just don't like gymnastics at the console.

Music, if properly handled, is certainly an important and essential factor in public worship. Many a sermon is "preached" in anthems and hymns. Those media for presenting the gospel sometimes achieve better results than the sermon itself. As Carlyle put it: "Music is well said to be the speech of angels."

But when things get to the point where the congregation witnesses a beating of the air by an arm and protruding fingers of the organist-director in charge of the choir, the spirit of worship is somewhat marred.

One goes to church to worship. If the spirit of worship can be enhanced by good music, so much the better. And, obviously, choirs require some direction. If, however, strenuous professional arm waving is necessary in order to keep the singers together, then the objective of the music is spoiled.

I enjoy music if it is rendered without ostentation. If the choir learns anthems and hymns as it should, I feel

that such a display of gymnastics would be unnecessary. If, however, the director feels the need of certain arm movements in the interest of a smooth musical rendition, such action should not be visible to the congregation. I attended a worship service this summer in Maine where I was told that the choir was directed from the rear of the church. The organist and choir were located at the side of the pulpit area, but the director performed his function behind the congregation.

Let us have less dramatics. Certainly we need to take church membership and attendance seriously, particularly in these troubled times, but we need less church organization and more consecration. We need a deeper feeling of worship which should not be detracted from by choir directors and organists who fan the air with the idea that by so doing they will produce good music. We need to sing for the glory of God rather than for the approval of the congregation. If expertly rendered music must be achieved by such muscular exercise, let's instead leave our untutored results in God's hands to bless as He sees fit.

THE END

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THE MOTHER

(Continued from page 27)

first, were only a jumble. The old
 figure, crouching above her child, lay-
 ing him against her breast at the ap-
 pointed times, seemed a phantom. But
 as the hours passed, as the days went
 by, the brown-eyed girl began to take
 notice. For she was strong, and young.
 And she saw that the phantom was an
 old woman in the shabby dress of a
 widow. And she discovered that the
 soft-spoken syllables, quite magically,
 could attain form and meaning.

"You care for my baby?" she ques-
 tioned, weakly. And then—"Why?"

The old woman's voice was eager.
 "He is like the child of my own heart,"
 she said, ever so slowly, "like the little
 son that I bore, many a year gone by!"

The brown-eyed girl lay back against
 the warmth and softness of the camel's-
 hair blanket. For a long while she
 struggled with a thought. "You loved
 him," she said at last slowly. "You loved
 him, your son, so much, that all other
 babies are dear to you—for his sake!
 And yet, in your old age, this son has
 left you—to the charity of strangers?"

The old woman was holding the
 baby against her breast. The baby was
 drowsy. She rocked it as she answered.
 "My son is dead!" she said dimly. Just
 that: "My son is dead!"

And they spoke no more that day.

But as the brown-eyed girl grew
 stronger, her curiosity moved along.
 And she asked other questions. "Was
 your son handsome?" she would ask.
 "Was he clever? Did people like him?
 Was he a child of charm—a man of
 learning?"

And to all of these questions the old
 woman answered, "Yes!"

But when the girl asked, "And how
 did he meet his death?" the old woman
 shuddered, and turned away.

"I cannot tell you," she breathed. "I
 cannot! It was too dreadful—too hard!"

And she said nothing further, but
 horror lay like a mask over her features.

And then at last came the day when
 the brown-eyed girl was strong enough
 to sit in the doorway of the cottage,
 with her sleeping baby across her
 knees. And as she looked at him,
 wrapped in a length of white cloth, she
 for the first time felt the stirrings of
 maternal pride. And with a slim fore-
 finger she brushed back the downy hair
 that lay against his moist, tiny forehead.
 "Were he dressed in fine raiment," said
 the girl, "he would be as beautiful as a
 small prince. And I do say it—his
 mother!"

The old woman, crouched in the
 shadows, just beyond the doorway,
 made answer. And her wrinkled fingers,
 reaching out, rested for a moment
 against the girl's arm.

"That shall be my gift to him—my

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surprise," she said. "It is long since I have been able to bestow a gift. He shall have the infant clothes of my own son. For I have had them out of their wrappings in which I brought them up from my son's birthplace to Jerusalem, and from Jerusalem—here. They have been out of their wrappings this many a day. They have been bleaching in the sun, behind the cottage!"

And the old woman laid a heap of little garments, fragrant with the fresh air and sunlight, in the girl's lap.

"You would do this—for me?" said the girl, close to tears.

But the old woman was far away, in the land of lost dreams. "I put on his first little clothes," she said, "with such love! All through the waiting months I had worked over them. I knew that he would be a son—his name was written on my heart ere ever I saw his face. See—" Her thin finger was tracing the line of an initial entwined with fine embroideries upon one of the garments. "See!"

The brown eyes of the girl misted as she looked down at the exquisite work that the woman's hands had done—when they were young, eager hands. And she saw, among small star-like flowers, worked with linen thread against linen, a letter done in the script of the time. And the letter was J.

WHEN the brown-eyed girl was finally able to leave the cottage, she walked straight down the street that led to the market-place. And the people looked at her with amazement when the girl paused suddenly in their midst and began to talk.

"I would tell you," she said, quite without preamble, "of a woman dwelling in your midst . . . the woman who befriended me, in my time of need. This woman it was who took me in, when I was ill and an outcast. I had come to this town because—because the father of my child dwelt here. And when he failed to acknowledge me—by word or by look—I stayed on, even though friendless, in the hope that my presence would bring to him at least a hidden humiliation. And because I lingered over-long, it came about that I was taken with pain before her cottage."

Again she paused, and when she spoke further, her voice was the voice of one who has named a holy thing. "She it was who brought my son into the world. She it was who nursed me back, as gently as an angel, to health. She it was who, during the hours of my convalescence, talked with me. Of her own son!"

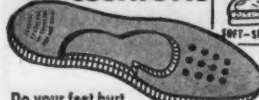
Something in her tone compelled the attention of the villagers.

"Her son," continued the girl, "was born to the south of Jerusalem. He was a sweet child. He grew to be a man of

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great learning. She was proud of him. And then came his death. A death so tragic that it has weakened the mind of her, and left her trembling on the edge of madness." She paused. "We have heard of One, born to the south of us, who died in a desperate way. Travelers from afar, men who have passed through Jerusalem, have carried tidings. But there have been no tidings of His kin—those nearest to Him. Of their fate."

The people, listening, read into her stillness that which she was thinking. They crowded close about the young mother.

"She, the woman, gave me the swaddling clothes that she had made for her own son many years ago," breathed the girl, and her brown eyes were warm with tears. "You may read for yourselves the initial that is worked into their embroidery. See the little letter—lying above my son's heart."

It was one of the elders of the village who bent over the small form of the baby. There was a question in his eyes, a question which ran over the others as the wind plays across a wheat field.

"You think," he half whispered, "that . . . ?"

Gravely the girl nodded. "I am sure!" she said. "And because I am sure, I am going out, with my child, to lead a new life. To make him worthy of the garments that enfold him. I am going out, alone."

There was a little stir on the outskirts of the crowd. A dark-browed boy, with the strong grace of a jungle creature, was elbowing his way through the villagers. His stern young mouth was trembling. Straight to the side of the brown-eyed girl he came. "Not alone," he said, huskily, as his arm went around her—and the child that she carried in her arms.

ONE by one the villagers came to the small house that the old woman occupied. She was very lonely now that the brown-eyed girl had gone her way. Her old arms ached with wistfulness because the baby no longer filled them. And so, glad of company, she greeted her visitors with a sudden radiance of expression that bewildered them momentarily. They had not thought of her before as a person with a degree of beauty.

They came to her at first on some pretense of neighborliness—to leave a fresh caught fish, a loaf of unleavened bread, a handful of garden spice. They did not question her, all at once. But after a while there were those who grew bolder.

"You were not always alone?" they asked, warily. "You had a family—once?"

Eagerness lit the old woman's face
(Continued on page 70)

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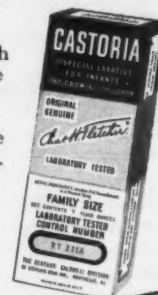
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"Martin Luther"

IT IS altogether fitting that a fresh approach to the life and testimony of Martin Luther should be conceived under Lutheran church auspices. In a statement on this film, Dr. Paul C. Empie, chairman of the Administrative Committee of Lutheran Church Productions, Inc., writes: "The picture presented here is restricted to the *religious* issues involved in his break with the Roman Church."

Herein lies the strength of this presentation produced by Louis de Rochemont—Martin Luther's conviction, reached through bitter experiences, that "The just shall live by faith."

We witness the steps which led him to this irrefutable belief: the law student abandons his studies to enter the Augustinian monastery, spends years in preparation for the priesthood, is consecrated as a monk, officiates at his first mass, experiences the agony of his wavering between the discipline of the Church and his inclination to believe in the love of God.

High points in his spiritual struggle are dramatized in unforgettable episodes such as the nailing of his famous theses on the church door at Wittenberg; his rejection of the power of relics; his debates over the sale of indulgences and the exposure of John Tetzel, the Dominican monk. The printed word spreads his ideas and he is eventually declared a heretic.

All these happenings and others are a matter of history and they show in many ways that truth will not be downed and that men, in all ages, have been willing to sacrifice for truth. The climax is undoubtedly Luther's appearance before the Diet of Worms, when he uttered the immortal words which are the core of the spirit of Protestantism.

This film is a tremendous achievement in portraying a character, a period of history and the convictions which prompted their development. Photographed in Western Germany, directed with discernment and excellent good taste, the drama is restrained in view of the principles involved. This is a dignified presentation of a great subject.

No happier choice could have been made than in Niall MacGinnis to represent Luther. He succeeds in communicating to the audience the struggle of a soul to be free. He is supported by a large cast, equally well selected. Choral and instrumental music is superb and the acting is superior on all counts. **F**

Louis de Rochemont's stirring film story of Martin Luther dramatizes historic highlights in his life and spiritual struggle. At right, Luther, played by Niall MacGinnis, pauses at the church door at Wittenberg, where he has nailed his famous 95 theses. In moving scene at film's conclusion Luther and his followers gather for prayer and thanksgiving, joining in singing "A Mighty Fortress Is Our God."



OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults; Y—Young People;
F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

(★) **THE STORY OF MANDY** (*J. Arthur Rank; Universal-International*). Mandy's parents discover when she is still a baby that she cannot hear and, consequently, will not talk. The film records their emotional conflict—their instinctive objection to placing her in an institution, the painful education which leads them to the solution best for the child, and, incidentally, for themselves.

Adult personality factors strengthen the plot and are a part of the drama enacted: a board member resents the school's headmaster because the headmaster is a stronger and better man than himself; the husband is weak and indecisive (this is explained by the overprotection he has

received from his mother and his similar desire to shield his child); the wife is willing to sacrifice all for the good of Mandy. These situations are complex but they do not obscure the greater value of the film, which is a demonstration of modern treatment and technique in a British school for deaf children. The outstanding impression made by this excellent picture: a child's welfare is of uppermost importance. Superbly acted throughout by a fine cast. The star is indisputably Mandy Miller, a remarkable child actress. **F**

(★) TONIGHT WE SING (20th Century-Fox). This purports to be the life story of Sol Hurok, well-known impresario who has brought the great and near-great in the music and dance world to American audiences. It may not be an accurate biography but it is a good portrayal of a great ideal, that culture should be available to all. The film is dominated by the tempestuous character of Feodor Chaliapin as played with much enjoyment by Ezio Pinza, in excellent voice. Roberta Peters impersonates a young coloratura soprano. The voice of Jan Peerce is successfully dubbed into the acting of Byron Palmer, and Isaac Stern represents Eugene Ysaeye, famous Belgian violinist. Tamara Toumanova dances "The Swan" for Pavlova. Some good character actors make the story interesting.

A. Y.

(★) THE STORY OF THREE LOVES (MGM). Here are three short stories on one theme. In the first, "The Jealous Lover," a ballet dancer defies death in order that she may leave to a brother

CHRISTIAN HERALD

Film Reviews and Ratings by the

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artist the inspiration of her never-to-be-forgotten love, the ballet. The second, "Mademoiselle," is a flight into fantasy. A young governess, yearning for love, and an old lady who loves herself and spins webs to make dreams, both influence a boy to discover beauty. The third, "Equilibrium," brings together a circus aerialist and a desperate refugee girl who have lost their emotional poise through remorse over past tragedies. They recover their "equilibrium" when convincing each other they are capable of unselfish love and courage. While the stories are unrelated, a semblance of connection brings some of the characters together on a transatlantic liner.

Every artistic value is fulfilled to the highest degree in this magnificent production. A, Y

PETER PAN (Disney; RKO). There seems to be no happy medium of opinion about this new Disney production. Those who like it call it an imaginative version of the beloved Barrie fantasy. Others, not so enthusiastic, think that the word "adapted" has given too much license to the artists to produce a "cartoon and comics" version of a cherished tale and has done away with charm and whimsy. This leaves too much Disney, too little Barrie, too little "Peter Pan" and too much "Superman" style. There is beauty, melody, humor and adventure. Songs reinforce action and fit into mood and story. Some of the scenes with Captain Hook are a bit harrowing but children do not seem to mind. F

THE PRESIDENT'S LADY (20th Century-Fox). While this story covers an extended period of American history, it is "historical" only to the extent that events of national import affect the "President's lady," who is Andrew Jackson's wife Rachel. The plot is swift-flowing and absorbingly interesting. A good portrayal of the times and places is given. A superior production. A, Y

BWANA DEVIL (Arch Oboler; United Artists). This film, heralded as a novelty in photographic technique, is of uneven quality. It pretends to tell a story of courage, perseverance and enterprise but is only moderately interesting. The plot is routine: a young engineer is sent to East Africa to direct the construction of a railroad but his efforts are defeated by the depredations wrought by two man-eating lions. The stereoscopic photography—in color—is not always successful, acting is mediocre and entertainment value rather low. A, Y

I CONFESS (Warners). A priest accused of murder deems it his duty to be willing to sacrifice himself rather than to divulge the confession of the actual murderer. Before the denouement, the accumulation of suspense, credible action, human emotional conflicts, love, duty and compassion as opposed to fear and evil tell an absorbing story. Although full of dramatic situations, melodrama is skillfully avoided with a few touches of humor lightening the strain—Hitchcock direction at its best. Splendid acting. Superb photography in Quebec. A

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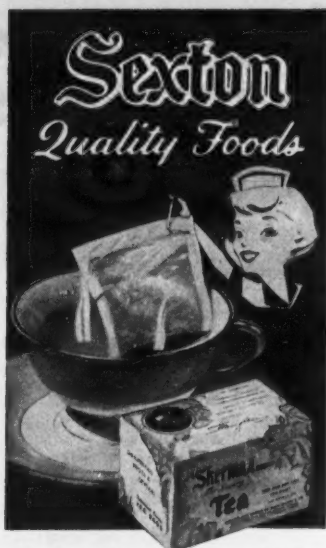
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THE MOTHER

(Continued from page 67)

with an even greater splendor. "I had a son!" she told them, softly. "Would you care to hear of him?"

The questioners were eager. "We would!" they answered.

And so the old woman told them of a baby who had come to bring her joy and happiness. Who had helped, all through the sunlight of his boyhood, with the work of his father—and in his mother's home.

"Even as a tiny child," she said, "he spoke so wisely! Many of our friends listened to the words he had to say. And he grew up. Oh"—her old voice was a paean of gladness—"all over the country men and women looked to him for wisdom and truth. For he was wise and good. But," and her voice quavered, "there came a certain night in Jerusalem. And oh, the happenings of it pass my understanding! There were lights and there were soldiers that forced their way into the garden. And folk hurried to me—and told me that my son—" the voice was suddenly a broken thing, "that my son . . ."

And then came the bitter tears of old age.

IF THE old woman felt the change in the attitude of the village she never showed, by look or by word, that she did. Still blinded by the heartache of life, she went to the well. But women who had been quick to tap their foreheads at her passing bowed now instead. Young mothers carried to her their small, teething children and she laid her wrinkled fingers upon the hot little heads and prescribed the simple remedies that all mothers remember, even after their own children have gone away. And girls came to her with their shy first secrets of love, and she patted their hands and listened in a brooding silence. And they danced off, touched with the tenderness of their own youth and the benediction of her understanding. And others came, older people who were feeling the pangs of grief, and went away comforted.

And so, because the villagers had created a background to hold against their need, the old woman's head seemed to have, in their eyes, a glow about it. And her home that had once been an empty house given in charity, became like a wayside shrine.

A SPRING passed, leaving its white drift of blossoms on the roof of the little house in which the old woman dwelt. A summer, when the intense heat brought weakness to an aged form already fragile and bowed. The brown-eyed girl, passing through the village that summer, a happy wife with a growing child, noted a change in the

old woman. And she spoke of it to those who stood in the market-place.

And then autumn laid dark fingers across the land. And the woman, in her somber widow's dress, seemed to those who entered her home like a crumpled leaf that clung, through some spiritual force alone, to the tree of life. And though she still sat in her doorway, she no longer baked. And though her feet tottered a bit she no longer went to the well for water.

But she did not want. For the villagers were glad, indeed, to serve her. The old woman's cupboard was ever full, and there was always water. And though the old woman's smile was more vague, though her eyes were more dim than before, people read gratitude and love into her expression. And one day the woman spoke fleetingly and more clearly than she had ever spoken before.

"When I fled," she said, "from Jerusalem" (and it was the first time that she had ever mentioned, in so many words, her manner of leave-taking) "I had planned to go back to the land from which my son and I came. But I grew bewildered, and the caravans that helped me on my way were all northerly bound. And I found myself, without meaning to reach them, upon your quiet streets. I had not dreamed there would ever be such rest for me!"

As the winter came the villagers could tell that her days were numbered. And they did little things that they knew would please her. But it was the wood-carver of the place who held the loveliest idea against his soul.

"I will carve for her a wee manger of wood," he said, "and in it there shall be the image of a sleeping Babe."

But the old woman had taken to lying, all day, upon the blanket of camel's hair that was her bed. And through the shadows of the little house in which she lived, her hands—restless, weary hands—were reaching, reaching ever toward a shadow that no one could see.

AND then came the time in the winter which was the anniversary of a star that had hung, years before, above a stable. And the wood-carver had made, in his tenderest manner, a little figure that lay in a manger of polished wood. And others of the villagers had prepared other small gifts, for it had come to be the custom, at the festival of the Star, to bestow presents upon loved ones.

Even the brown-eyed girl—heavy with a second child, to be born in honest wedlock—was there, with a bag of silver coins in her hand.

And so, together, the villagers went



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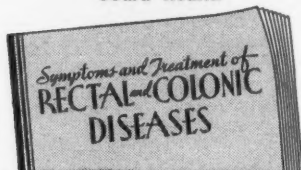
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toward the small cottage that had come, as well, to be a place of prayer. And as they walked up the slope of the hill, the swift darkness of winter settled over the village. And a first star shone out in the sky.

But as they came into the dooryard of the cottage, they heard a feeble cry.

The interior of the little house was dark as the villagers pushed open the door. But someone rubbed flint upon stone, and someone lighted a candle of tallow. And in the feeble glow of it they saw the old woman, sitting upright upon the blanket that made her bed. And her face was the face of the world's greatest grief. Her voice, when at last she spoke, was drowned beneath tears.

"They came to me and told me of the betrayal," she was saying, "but I would not believe them. They spoke with lying tongues, I thought. He will send word, I kept thinking, to tell me that they are mistaken. Why, there was such affection, between the two. But he did not send word . . . And then they brought news of his death—a death that proved their stories."

Suddenly the old woman fell silent. And it was in her moment of silence that the villagers, released of the awe that had held them from her, crowded forward. And they laid their gifts at her feet, the gifts of money and carvings and clothing and food. As they surrounded her with the semblance of their love, the anguish was magically swept from her face. And for the only time since she had come among them, she smiled. And at first they thought that she was smiling at them—so beautifully did the pain and the fear fade from her eyes.

"Bless us!" cried the brown-eyed girl. "Bless us—Mother."

And the other villagers echoed, "Bless us!"

But the woman was not smiling at them. For she had gone back through the years, back to her vigorous young womanhood. She was seeing, with eyes grown all at once happy, a long-lost, gracious countryside. And she was speaking not to them, but to her son.

"The fields of Kerioth are so green," she murmured, "in the springtime!" And so strong was her vision that those about her bed almost forgot that winter lay upon the land. "And soon," she went on, "he will be running home!"

And then her voice rose in the tone of a mother calling to her child—a tone that was strong and ringing and free of apprehension. Even as her body, relaxing, slipped back against the camel's-hair blanket.

"Come home," she called, "come home, my little one, for it is bedtime. Come home," her voice was sinking now to the merest thread of sound. Come home, Judas . . . THE END

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BACK TALK



Battle of Bibles

TO THE EDITORS:

I am convinced that it could hardly be possible for the [Revised Standard Version] translators, believing as they do, to make a wholly trustworthy translation of the Word of God, and so, my choice remains the old! . . . We are just an average family and have found no difficulty learning God's will from the King James Version.

Plains, Kansas (MRS.) ALVIN J. BOND

. . . I was very enthusiastic about the RSV . . . and my heart grew a bit heavy when I began to hear all manner of harsh remarks about it. Our family has read our daily devotions from the King James Version first, and then the same passages from the RSV, and I find Jesus Christ revealed to me as my Lord and Saviour just as He was in the King James Version.

Alden, Minn.

(MRS.) VANCE STONEBACK

. . . If the RSV was made to conform to present-day language so our young could better understand the Bible, the committee has failed miserably.

New Matamoras, Ohio HENRY KRIEG

. . . While I note many changes in the RSV, yet . . . the passages that have been changed are almost always . . . much plainer.

Johnson, Vt. (REV.) E. G. FRENCH

. . . That completely inane, unacceptable, God-destroying thing they call the RSV—it's not a Bible, it's an insult to His Book to even place it in any church!

Royal Center, Ind.

(MRS.) ERMEL MCCOMBS

. . . The more I read the RSV the more it enlarges my vision of the great and wonderful plan of God's creation and kingdom.

Boise, Idaho HOWARD E. CAMPBELL

. . . For six years I have read the RSV. . . Now I find it called the "Devil's Book."

. . . Having been an active member and Sunday-school teacher in another denomination for twenty-two years, I am only now discovering how many controversial subjects there are in the church world!

Decatur, Ill. (MRS.) GLENN SPITZER

. . . We at the Biblical Seminary concur with Dr. Sicher. He states the case for the RSV in a way that will answer many questions, particularly for the layman.

New York, N. Y.

ALVIN A. AHERN (DEAN)

. . . One can become quite confused by the pros and cons in various papers and magazines. But your article (March '53)

reassures me. If the RSV can hold others as it has me and make the truth live so vividly, it does not seem as if it could be the work of the devil as some critics say.

Endwell, N. Y. (MRS.) E. O. BARROWS

. . . The article is very much to the point and presented with more of a Christian spirit than any of the criticism yet given the RSV. Dr. Sicher has confined his comments within the bounds of Christian scholarship.

Mentone, Indiana

(REV.) DAVID P. GOSSET

. . . It is the finest answer I have yet seen against all these wild and unChristian attacks upon the translators of the RSV.

Warren, Pa. (REV.) C. W. BALDWIN

. . . I believe the article is an eye opener to those who have [heard] the RSV denounced.

Nunda, N. Y.

(REV.) LEROY S. ZARAPHONITHES

. . . Thank you for this very excellent and helpful contribution toward sound thinking regarding the RSV. It should quiet the fears of many an honest person inclined to take critics too seriously.

St. Louis, Mo. L. W. KLEINSCHMIDT

. . . This is the finest answer I have seen to date to the critics who are flooding the country with vicious and untrue propaganda against the new version.

Blawnox, Pa. (REV.) O. E. KRENZ

. . . May I point out that there is no such thing as "the original accepted text of the New Testament"?

Philadelphia, Pa.

(REV.) FRANCIS E. WHITING

● Technically right. Does, "the earliest available accepted texts of the New Testament," do it? Furthermore, in our quoting Acts 5:38-39, an inadvertent copying error made "lest haply ye be found even to fight against God" read "lest happily ye be found even to fight. . . ." We trust there are no "happy" fighters in this battle of Bibles. (Interestingly, had we been quoting the RSV, the mistake wouldn't have occurred, for the rendering there is: "You might even be found opposing God!") Reprints of the article are still available from our Reprint Department: 25c for 4 copies, or at 4c each in lots of 100 or more.

. . . A correction in the address of Rev. Kenneth Vertz, pastor of Salem Lutheran Church, Owosso, Michigan. He is in the Wisconsin Synod of his denomination, but his home and church are located here.

Owosso, Mich.

(MISS) CECILIA C. LEARN

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confinement. This is the way practical minded folks are protecting their savings against today's sky-high Hospital bills.

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